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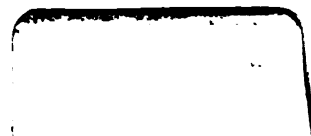
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Plautus

**T MACCI PLAVTI  
MENAECHEI**

**WITH NOTES CRITICAL AND EXEGETICAL.  
AND AN INTRODUCTION**

BY

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## PREFACE.

THE present edition of the *Menaechmi* forms a companion volume to the *Aulularia* and the *Trinummus*, and will in course of time be succeeded by other plays of Plautus annotated in the same manner. The Editor has conscientiously examined the labours of his predecessors, and hopes that both his critical notes and the exegetical commentary will prove that he is sufficiently acquainted with the works of former scholars in this field of Latin literature. It should, however, be confessed that anything like completeness is not within the scope of the present work, and that the principal consideration which guided the Editor in his selection of the materials to be placed before his readers has been the practical bearing of an observation upon the explanation of the text. The critical notes should not be deemed superfluous; they contain many valuable materials and may, in the hands of an able teacher, become the basis of many useful disquisitions calculated to strengthen the reasoning powers of his pupils.

Amongst former commentators, the greatest amount of praise is due to Lambinus. Many niceties of style and phraseology have been copiously illustrated by



extracts from Pareus' *Lexicon Criticum* and *Lexicon Plantinum*. It has of late become a fashion among Plantine scholars to abuse Pareus without the least mercy, nor would I greatly recommend him for clearness and power of judgment—but he may be safely praised for industry and plodding and toilsome laboriousness. His *Lexicon Criticum* has been turned to very good use by all succeeding lexicographers, but very few have thought it worth while to record their obligations to him.

In conclusion, the Editor begs to observe that the text of this edition is entirely his own, and ventures to hope that some of his readings will find favour with his fellow-workers in the field of Plantine criticism.

HAMBURG,  
Christmas, 1877.

## INTRODUCTION.

THE subject of which the 'Menæchmei' of Plautus would seem to be the earliest extant version, i.e. the mistakes and 'error' arising from the deceptive resemblance of two brothers, furnishes a very happy plot for a lively comic entertainment, and has, therefore, been in great favour with the comic poets of almost all nations of Europe. It was formerly supposed that this plot was derived from the Sicilian poet Epicharmus, who spent the latter part of his life at Syracuse at the court of Hiero, and died at the age of 90 (450 B.C.) or 97 (443 B.C.). This view was founded on the statement of the prologue to the *Menæchmei*, v. 12, according to which the plot of the play *sicelissat*—an expression erroneously understood as applying to the *Sicilian origin* of the plot, while it merely denotes that the events in the play are in some way connected with Sicily, or that the preliminaries of the plot take place in that island. This supposition was further strengthened by the somewhat vague expression of Horace, Ep. ii 1, 58 (*dicitur*) *Plautus ad exemplar Siculi properare Epicharmi*. But this does not mean that Plautus ever took a plot from Epicharmus, but only draws a parallel between the easy and rapid development of the single events of the plot of a Plantine play and the plays of Epicharmus.

It is certain that Plautus derived the plots of his plays from the rich stores of the so-called *Néa Kαμυδία*, and it is among the numerous poets and plays of that branch of Greek literature that we shall have to look for the original inventor of the plot of the present play. A



small detail, insignificant at first sight, seems to help us in tracing the Greek poet. It is a little piece of information supplied by Athenaeus, and reproduced in our note on v. 218. If it be true that slave-cooks appeared, among all the poets of the New Comedy, only in the comedies of *Posidippus*, we cannot reasonably doubt that he was the author of the Greek original, which has survived in the Latin adaptation of Plautus. It has been pointed out by Ladewig, that cooks played a conspicuous part in the plays of *Posidippus*, as may still be seen from the few fragments extant<sup>1</sup>; and as Gellius ii 23 observes that the plays of *Posidippus* were employed by Roman adapters, we may easily suppose that Plautus was glad to avail himself of such a capital plot which was sure to furnish much amusement to his audience.

It has been conjectured that the Greek original bore the title of *Δόρυς*, which was also that of several other plays of the New Comedy mentioned by ancient authors. Such plays are attributed to Antiphanes, Anaxandrides, Alexius, Xenarchus and Euphron, and there is a *Δόρυς* mentioned among the plays of Menander.

Though there are several allusions to Roman customs in the Plautine plays—and, in fact, not one is free from such admixtures—we need not suppose that the plot of the Greek original was in any way altered by the Roman adapter. We do not know when Plautus wrote his *Menæchmi*, and there is not the slightest foundation for the supposition which attributes this comedy to the earlier part of the poet's literary career. The passage relating to the kings of Syracuse is of too fantastic a nature to justify the conclusion that the play was acted during the reign of Hiero, though this has been maintained by several scholars.

A capital criticism of this play has been given by Ritsehl, *Opusc.* ii 735, from which we may be permitted to extract the following observations:

"The whole piece is full of the highest art, and

<sup>1</sup> See Meineke, *fragm. com.* 28. Ladewig, *Philologus* i 2, p. 12, p. 493—4. iv p. 518— p. 375 sq.

abounds in comic power. The single situations of the plot do not, indeed, originate from an inner cause which furnishes the creative power of them, but arise all the more powerfully from mere fancy and an inexhaustible fund of boisterous humour, prompted by Chance itself, the real deity of Comedy. The plot is of less depth than the *Amulularia*, but it surpasses that play in its almost indescribable power of amusing, and is after all constructed in such a manner that we cannot mistake Chance for blind accident or unreason. All these mistakes are to a certain extent justified by the original relation of the two brothers, who must needs be brought together again—and this forms a kind of fate or necessity, which deepens the interest of the plot. If two strangers were mistaken for each other in the same surprising manner, we should consider the whole to be altogether exaggerated."

The '*Menæchmi*' belonged to the first comedies imitated in modern literature. The earliest regular comedy of modern times was founded on the *Menæchmi*. This is the *Calandra* of Bibbiana (afterwards a cardinal); it was represented at Venice in 1508, though not published till 1524<sup>1</sup>. It would seem that the '*Calandra*' was also the earliest play performed by the Italian actors at the court of Henry II., King of France<sup>2</sup>, and the plot may thus be supposed to have been a favourite with the public of the 16th century. In England a prose-translation of the *Menæchmi*, by 'W. W.', was printed in 1593; but a *Historia of Error* is mentioned as having been performed by the Children of Paul's 'on New year's daie at night' 1576—7. The same piece was acted at Windsor in 1583. In 1594 a *Comedy of Errors* ('like to Plautus his *Menæchmus*') was acted at Gray's Inn. Shakspere's *Comedy of Errors*, one of the earliest of his productions, is well known<sup>3</sup>. In French literature, the most success-

<sup>1</sup> See Hallam's *Introduction to the Literature of Europe* (Murray, 1872), Vol. i p. 263.

<sup>2</sup> Accenna poesia (Marguerite, the king's sister) la rappresentazione della *Calandra*. Uscano

Napione di Cocconato, Dell' uso e de' pregi della lingua Italiana, Tor. 1792, Vol. i p. 212 sq.

<sup>3</sup> See A. W. Ward, *Engl. Dram. Lit.* i p. 373.



ful imitation of the Plautine play is Regnard's comedy *Les Ménages ou les Jumeaux*<sup>1</sup>.

The drama of the German poet Maximilian von Klinger (who died 1831) *Die Zwillinge*<sup>2</sup> has not the slightest resemblance to the *Menæchmi*, but is a tragedy on the fate of two brothers, the younger of whom kills the elder, whom he thinks to be unjustly preferred by his parents.

<sup>1</sup> Written in 1705. We cannot refrain from adding that we dislike the frivolous tone of this comedy.

<sup>2</sup> Written in 1774. See H. Kurz, *Geschichte der deutschen Literatur*, Vol. III p. 421.

T. MACCI PLAVTI  
MENÆCHMEI.





A=codex Ambrosianus, at Milan.  
 B=codex Vetus, in the Vatican Library.  
 C=codex Decurtatus, at Heidelberg.  
 D=codex Vaticanus 3870.  
 R=F. Ritschl.

## ARGUMENTVM

Mercator Siculus, quos erant gemini filii,  
 ei surrupto altero mors optigit.  
 nomen surrupti indit illi, qui domist,  
 avos paternus, facit Menacchmum o Sosisle.  
 5 et is germanum, postquam adolevit, quaeritat  
 circum omnis oras. post Epidaurum devenit:  
 huc fuerat ductus ille subrepticus.  
 Menacchmum civem credunt omnes advenam,

2. *surrupto illorum altero* R., in order to avoid the hiatus, but *illorum* is not in the mss. *altero ilico* C. F. W. Müller Pros. p. 498. 3. *ibi* added before *indit* by R. *surreptiti illi indit* B, *subreptici indit* C. F. W. Müller Pros. p. 490. 4. *facit* Briz, *facit* R. (who considers the syllables *-us facit* as an anapaest). See Müller, Pros. p. 110. 7. *huc* Meursius, *hic* the mss. 8. *omnes civem credunt* mss., transposed by Pylades.

For the time in which the 'argumenta acrosticha' prefixed to the Plautine comedies were composed, we may in general refer to our note on the arg. of the Trinummus, p. 8 of our (second) edition.

1. The hiatus in *quos erant* is legitimate: Introd. to Aul. p. 68.

2. *ei* should be pronounced in two syllables: Introd. Aul. p. 68. After *surrupto* we should assume a hiatus, which may be justified by the caesura; see,

however, crit. note. (So again in the following line.) For *surrupto*, the regular Plautine form instead of *surrepto*, see our note on Aul. 89.

4. *facit* should be pronounced like *fact*, by dropping the final *t*. *Sosisles* was the former name, comp. v. 1125 sqq.

7. The Plautine form would be *surrepticius*.

8. We should understand *omnes credunt advenam* (subject) (*esse*) *Menacchmum civem* (predicate).



cūmque appellant mērotrix, uxor ēt socer.  
10 ibi sē cognoscunt frātres postremo invicem.

10. ibi Bothe, R. ii mss.

9. *appellare* 'accost, address'; a common meaning: see dict. s. v.

10. *se—invicem* is foreign to the style of Plautus, as was pointed out by Brix on Capt. 394. Plautus uses *vicem* as an adverbial accusative with a possessive pronoun (*nostram* or *meam vicem*) or a genitive (*cri vicem*) in the sense of 'in place of'. So also Ter. Haut. 749. *invicem* 'by turns' occurs Amph. arg. ii 6, in the present place, and Mil. Gl. ii 1, 73 in a scene

of un-Plautine origin. As has been shown by J. N. Ott (Jahrb. 109 p. 863), *se—invicem* does not occur before Tacitus (Agr. 6. Dial. 267) and Pliny the younger (iii 7, 15); it is, however, very common in the second half of the second century after Christ, and occurs four times in Justinus, who has also *invicem sibi* xii 4, 4. This fact may be of use in fixing the chronological date of these arguments.

## PERSONAE

PENIOVLVS PARASITVS

MENAECHMVS I.

MENAECHMVS II. (SOSICLES)

ADULESCENTES

EROTIVM MEROTRIX

CYLINDRVS COQVVS

MESSENIO SERVVS

ANCILLA

MATRONA

SENEX

MEDICVS



## PROLOGVS.

Salūtem primum iam & principio prōpitiam  
mihi atque vobis, spēctatores, nūntio.  
appōrto vobis Plautū lingua, nōn manu:  
quaeso ūt benignis accipiatis aūribus.  
5 nunc ārgumentum accipite atque animum advōrtite: a  
quam pōtero in verba cōferam paucissima.

atque hōc poetae faciunt in comoēdiis:

After v. 6 R. places the two lines v. 11 and 12. We have maintained the arrangement of the mss. 7. *atque* R. against the mss.

For the authorship of the prologues prefixed to the Plautine plays see my note on the prologues to the *Trinummus* and to the *Aulularia*. The present prologue is by no means a very skilful composition; it may be easily shown that all the facts mentioned in it are derived from the play itself, and are generally communicated in the very words of the play. This prologue is, moreover, made up of two different pieces, the first of which terminates at v. 6, and formed originally part of a shorter prologue.

1. The expression *salus propitia* seems to occur only here. The adj. *propitius* is generally and in earlier Latin almost exclusively applied to persons, but in *Trin.* 837 we read *pas propitius*. The original sense of *propitius* would seem to be 'bending forward' in a listening

attitude, as of a god listening to the prayers of men.

2. A foolish joke. *apporreo* *Plautum* should of course be understood 'I bring you a play of Plautus'; *apporreo* being the technical term for announcing a performance (comp. *Ter. Phorm.* prol. 24).

3. The present line would seem to announce a *short* prologue, but then what tediousness does the author afterwards bestow upon us! Very probably, these lines formed the introduction to a much shorter prologue than the one with which they are now connected.

4. The lines 7—16 forming a detached fragment of some prologue, it is impossible (or at least unadvisable) to guess the original sense of *atque*, which is of course dependent on the sentence originally preceding it. (See crit. note.)



omnis res gestas esse Athonis attumant,  
quo vobis illud graecum videatur magis.

- 10 ego nusquam dicam, nisi ubi factum dicitur.  
atque adeo hoc argumentum graecissat: tamen  
non atticissat: verum sicelissat tamen.  
huic argumento antelodium hoc fuit:  
nunc argumentum vobis demensum dabo,  
13 non modio neque trimodio, verum ipso horreo: 15

*alii* hoc Müller Nachtr. p. 128. 9. *illud vobis graecum* mss., transposed by Pyladen. 12. *sicelissat* sitat B, *sicelissat* or *sicelissat* former editors. *tamen* om. mss., added by R. See Müller Pros. p. 634. 13. *huic fabulae argumento* R., to avoid the hiatus. *antelodium* hoc B, a in the second word having been corrected.

8. This observation is not true. The scene of the *Eudema*, e.g., is laid at *Cyrenae*, that of the *Amphitruos* at *Thebes*, and others again at other places.

9. *illud* 'the whole affair'. This neuter may probably refer to an antecedent *argumentum*.

10. *ego* should be understood of the *dominus gregis*, i.e. the manager, who would seem to be the speaker of the prologue. It is at all events clear that there is an antithesis between *pectae* (v. 7) and *ego*. 'I shall in no instance pretend the play to take place at Athens, unless I have been credibly assured that it actually happened there'.

11. *atque adeo* 'and indeed', involving a certain rectification of a previous statement. See Ellendt-Seyffert 243, 4, and Holtze, Synt. II p. 334 sq.—*graecissat* is formed like *malaclissat* (*maladissat*) *badissat* (*badissat*) *patricissat* (*patricissat*) and may be compared with the Greek *Ἀλφισα*. It is, however, confined to the present

place, and should be understood of having a tinge of Greek. The formations *atticissat* (*atticissat*) and *sicelissat* (*sicelissat*) should be taken in the same sense.

12. *tamen* 'after all' or 'at least'.

13. *huic argumento* 'the plot which is to follow'. On *antelodium* Lambinus observes 'vox est ex latina et graeca composita, significatque id omne quod ante orationem legitimam prooemii causa dicitur'. (See also crit. note. The hiatus between *antelodium* and *hoc* cannot be justified.)

14. *argumentum vobis demensum dabo* 'I will give you your allowance of the plot': for the *demensum* of slaves, comp. Ter. Phorm. 43. The past participle should be taken in a passive sense.

15. 'Not by the peck or with a three-peck measure, but by emptying upon you the whole granary'. Lamb. explains 'nunc vobis argumentum explicabo non parce neque restricte neque

tanta ad narrandum argumentum et benignitas.

- meretor quidam fuit Suracusis senex.  
ei sunt nati filii gemini duo,  
ita forma simili pueri, uti mater sua  
20 non internosce posset quas mammam dabat,  
neque adeo mater ipsa quos illos pepererat;  
ut quidem ille dixit mihi, qui pueros viderat:  
ego illos non vidi, ne quis vestrum censeat.  
postquam iam pueri septuennae sunt, pater  
25 oneravit navim magnam multis mercibus.  
inponit geminum alterum in navem pater,

16. *tanta* the early editors, *tantum* mss. *argumentum adest* mss., emended by Camerarius. *argumentum* om. and *nostra adest* R. after others. 19. *ut* Camerarius, *ut* mss. 23. preserved only in B, omitted in all other mss. 25. *navim* CD, *navem* B. 26. *geminorum* R. to avoid the hiatus. Perhaps *geminum* is merely a gloss which superseded the original reading *filium*.—*geminum item alterum* Müller Pros. p. 490.—*navem* here all mss.

paucis verbis, sed copiose et liberaliter, et multis verbis'. This is evidently very different from the promise made v. 6.

16. The pronunciation *argumentum* is not the ordinary one in Plautus, but may be defended with several parallel instances.—*benignitas* 'liberality', a common sense.

18. For the disyllabic pronunciation of *ei* compare *argum.* 2.

19. *sua* 'their own' *mater* 'nurse': *mater aliquando pro nutrice ponitur* Nonius p. 423. Compare Verg. Aen. viii 631, and Pl. Truc. v 1, 10 (according to the vulgate edition).

20. *internosce* 'know with the difference between', i.e. 'distinguish'. She did not know the one from the other.

21. *neque adeo* 'nor even', very common in Plautus.

23. By this reference the speaker endeavours to impart an air of authenticity to his prologue; compare also *dicitur* v. 10. The syllables *ut quid il* form a dactyl, the first syllable of *ille* being treated as short.—*viderat* is instead of *vidit*, the perfect being used instead of plup. by dint of necessity, in order to gain a syllable.

23. *ego illos* is an anapaest.

24. The present *sunt* after *postquam* should be explained on the analogy of *quom* with a present (v. 29); instances of both constructions are given by Holtze Synt. II p. 66.

25. Compare the expression *navis oneraria*.

26. The hiatus after *geminum* cannot be justified, as the connexion between *geminum* and *alterum* is too close to admit of a strong pause. See crit. note.





- Tarentum auxit secum ad mercatum simul:  
illum reliquit alterum apud matrem domi.  
Tarenti ludi forte erant, quom illuc venit:  
30 mortales multi, ut ad ludos, convenerant: 20  
puer inter homines ibi aboravit a patre.  
Epidamnionensis quidam ibi mercator fuit:  
is puerum tollit avohitque Epidamnum eum.  
pater eius autem postquam puerum perdidit,  
33 animum despondit: ex quo is aegritudine 25  
paucis diebus post Tarenti emortuost.  
postquam Suracusas de ea re rediit nuntius  
ad avom puerorum, puerum surruptum alterum,  
patremque pueri Tarenti esse emortuom,  
40 immutat nomen avos huic geminorum alteri. 20

31. *Id* added by R., om. *mas.* 33. *epidamnium mas.*, corrected by O. Boyffort. *atque in Epidamnium avohit R.* 37. *postquam domum autem de ea re rediit nuntius R.*, in order to avoid the shortening in *Suracusas*, which has been justly defended by Brix. 39. *pueri in itinere esse emortuom R.*, in order to avoid the long quantity in *Tarenti*. Müller, *Proa.* p. 531, conjectures *patremque pueri esse ibi Tarenti emortuom*. 40. *geminis mas.*, emended by

22. We should read *epu*, thus making the word a pyrrhic; see *Introd. Anl.* p. 84.

30. *ad ludos* forms only one word, metrically speaking, and may be compared with the corresponding pronunciation of molecule words in *Plautus*.—*ut ad ludos, via. convenire solent.*

33. *Epidamnium* *Romani* *Dyrrhachium* (the modern *Durrës*) *mutato nomine appellaverunt, mala nomina vitantes*. *LAMBINUS*. The change of the name took place, when the city (which was originally a colony of *Coreyra*, as is well known to the readers of *Thucydides*) was colonized by the *Romans*; see *Pliny N. H.* iii 38. *Pomponius Mela* (ii p. 46 *Parthey*) states: *Dyrrhachium, Epi-*

*damnos ante erat, Romani nomen mutaverunt, quia velut in damnum turis omen id visum est*. Compare also the pun in our play, v. 203 sqq.

35. *animum despondere* 'to despair', an expression used by *Plautus* and *Idry*; see *dict.*

37. The shortening of the long *a* in *Suracusas* may be explained on the general principle that *— 4* may be turned into *— 4* by a rapid pronunciation. In the play itself we always find the legitimate prosody.

39. The writer of this prologue seems to use *Tarentum* with the first syllable long—though it is short in all other places. See, however, *crit. note*. The modern Italian pronunciation is *Taranto*.

- ita illum dilexit, qui subruptust, alterum:  
illius nomen indit illi qui domist,  
Menaechnmo, idem quod alteri nomen fuit;  
et ipse eodemst avos vocatus nomine.  
45 propterea illius nomen memini facilius, 25  
quia illum clamoro vidi flagitior.  
ne mox erretis, iam nunc praedicō prius:  
idemst ambobus nomen geminis fratribus.  
nunc in Epidamnium pedibus redeundumst mihi,  
50 ut hanc rem vobis exanussim dispartem. 20

the present editor (comp. *crit. note* on v. 26). *immutat gemino nomen avos huic alteri R.* against the *mas.* *a. avos is huic g. a.* Müller *Nachtr.* p. 85. 42. *illi mas.*, *ille et R.* 43—46 are placed by R. after v. 48. 48. *fuit mas.*, *facit R.* 51. *Epidamnium mas.*,

42. *indere*, though not exactly a *Cleonian* word, is much used in *archais* and *silver latin*. See *dict.* Observe the construction *indit nomen Menaechnmo* 'he names him *Menaechnmo*'.

44. *eodem* should be pronounced in two syllables (*cf. caque v. 85*). In *avos* the final *s* should be dropped, thus making the word a pyrrhic.

46. *Lambinus* asks 'a quibus flagitior?' and adds 'a vobis', evidently suggesting that the performance to which this prologue was prefixed, took place by special request of the public, who were desirous to see the play once more upon the boards. But *Paron* justly says 'per praecoones publicos proclamari': the praeco called out, if any one knew of the boy's whereabouts, he was to restore him to his parents. This was the classic substitute for advertising. *Qua* quotes the instance of *Mitychus Mero*. iii 4,

78 sq., and of *Giton* in *Petro-nius* c. 97; in the latter place we meet with the very same expression as here, c. 93: *fuvenis non minore clamore indignatione Giltona flagitabat*. *Brix* adds *Plutarchi vita Alcib.* c. 8: *ταῖς δὲ ἐκ τῆς οἰκίας ἀνέβη πρὸς Δημοσθέντα τὸν τῶν ἱπποτέρων βουλευτὴν δ' ἀβρὸν ἀνεκέρυττον (proclamare) Ἀρμόφρονος ἱερῶν δὲ οὐκ ἐλαττο*.

47. *mas* 'afterwards', during the performance, *iam nunc* 'now already' (very different from *nunciam*).

49. *pedibus* 'ambiguum'; nam *ot pedes* sunt quibus ambulamus *itorque facimus*, *ot pedes* sunt quibus constat versus *ot carmen*. *LAMBINUS*. Such frigid jokes as this are very much in the style of those spurious prologues. With the whole passage we should compare *Proa.* prol. 79—82, which has many points in common with it.

50. *exanussim* is an adverb confined to *Plautus* and *App-*



- si quis quid vestrum Epidamni curari sibi  
 velit, audacter impurato et dicito:  
 sed ita ut dot, unde curari id possit sibi.  
 nam nisi qui argentum dederit, nugae egerit:  
 53 qui dederit, magis maiores nugae egerit. 54  
 verum illuc redeo, unde abii, atque uno adsto in loco.  
 Epidamniensis ille, ut dudum dixoram,  
 geminum illum puerum qui surripuit alterum,  
 ei liberorum, nisi divitino, nisi erat.  
 60 adoptat illum puerum surrupticium 61  
 sibi illum eique uxorem dotatam dedit,

emended by Pylades. 54. qui non argumentum mss., emended  
 by Herculides. nam nisi qui mss., emended by Pylades. nisi  
 quod qui dederit l., who then omits nugae. 57. quem mss., ut

leian; in Gellius 1 4 the old  
 editions read *examinasim*, but in  
 Hertz's critical text we find  
*atamnasim*. Charisius 11 p.  
 198 x says that Minerva on  
 Plantas Amph. 11 2, 213 (*ex-*  
*aminasim est optima*) observed  
*pro examine*, and adds *am-*  
*nia est tabula rubricata quae de-*  
*mittitur examinandi operis gra-*  
*tia an rectum opus surgat. —dis-*  
*putare 'to make clear': from*  
*the adj. putus 'clean', still used*  
*in the phrase purus putus.*

52. *ecclit* forms an iamb,  
 comp. Introd. Aul. p. 10.

53. He is also to defray the  
 expenses which may be caused  
 by this commission.

54. *nugae agere* 'to practise  
 foolish things', a common ex-  
 pression. He who does not  
 give, will lose his trouble, as  
 being bent upon a foolish  
 business; but he who gives,  
 will lose even more and be the  
 greater fool of the two. 'Dam-  
 num tantum apud Epidamnios  
 potest curari, et ad id mali

ominis nomen venustissime  
 alinditur'. (Inxov. Observe  
 the double comparative *magis*  
*maioris*, which is very em-  
 phatic; see note on Aul. 410.

56. He will now not wander  
 from place to place, but stick to  
 only one.

57. *Epidamniensis ille*: 'nota  
 hunc rectum casum non habere  
 quo referatur. Sed haec negle-  
 gentia imitatur sermonem quo-  
 tidianum, quo maximo comodia  
 utitur'. LAMBINUS. *dudum* (ori-  
 ginally = *dixi dum*) 'some time  
 since', is used indifferently of  
 long and short distances of  
 time. *diserum* instead of *dixi*,  
 owing to metrical compulsion.

59. There is a strained wittic-  
 ism in the expression, just as  
 if *divitino* and *liberi* belonged  
 to the same category. This has  
 been justly pointed out by Lam-  
 binus.

61. *uxor dotata* 'a wife with  
 a good dowry'. He found this  
 excellent match for his son.

- cumquo heredem fecit, quom ipso obiit diem.  
 nam rās ut ibat forte, ut multum placrat,  
 ingressus fluvium rapidum ab urbe laud longule,  
 65 rapidas raptori priori subduxit pedes 66  
 apstraxitque hominem in maxumam malam crucom.  
 ita illi divitino eveniunt maxumae.  
 is illic habitat geminus surrupticius.  
 nunc illo geminus, qui Suracusia habet,  
 70 hodie in Epidamnium veniit cum servo suo 71  
 hunc quacritatum geminum gormandum suum.  
 haec turba Epidamnus est, dum haec agitur fabula:  
 quando alia agetur, aliud fiet oppidum;

Müller Proa. p. 228. 63. *pluvrat* Bentley on Hor. Form. 1 6, 16.  
 64. *ingressus* Beryk with full stop at the end of the line.  
 65. *pueri mss.*, *fluvius Beryk*, *pueri* is l. 67. *ita om. mss.*, added  
 by Pylades. *illi divitino* *ita* l. 70. *venit mss.*, emended by

62. 'He made him heir of  
 his fortune by dying'. This  
 should not be misunderstood,  
 as if he had instituted him his  
 heir on the day of his death.

63. *ut ibat forte* like the  
 Greek *ὡς ἐπὶ τῇ ὁδῷ*. But  
 ut with the imperf. is not  
 very common.—For the perfect  
*placrat* comp. Varro de lingua lat.  
 1 104 (p. 232 Müller): *quidam*  
*reprehendunt quod plait et luit*  
*dicamus in praeterito et pra-*  
*esenti tempore, cum analogiae uni*  
*cuiusque temporis verba debeant*  
*discriminari. falluntur; nam*  
*est ut putant aliter, quod in*  
*praeterito u dicimus longum,*  
*plait luit; in praesenti breve,*  
*plait luit. The fact is that*  
*there were two roots, plu- and*  
*plou-, compare pluvius, plu-*  
*vis and the verb pluvare*  
*quoted by Festus p. 260, 29.*  
*Hence the perfect plait or plavi.*  
*The root plu- or plou- appears*  
*also in pluvare = pluvare. In*

the same manner we have from  
*nos* the perf. *nosci*, comp. *adusci*  
 used by Rutilius ap. Priscian.  
 1 19 p. 604 n. (In some editions  
 we read *pluvrat*.)

64. *longule* occurs also Rud.  
 1 6, 8, and Ter. Hant. 239. *laud*  
*longula* may be translated 'not  
 so very far'.

65. Observe the paronomasia  
 in *rapidus raptori*.—In prose  
 we should have to say *illi qui*  
*raperunt puerum* (by once steal-  
 ing a boy, he did not become a  
 raptor for ever, as raptor de-  
 notes one who makes robbing  
 and stealing his business); but  
 in archaic Latin the nouns in  
*tor* and *cor* are often used in  
 their original verbal sense, al-  
 most like a Greek participle of  
 the perfect. Here *raptor* = *ap-*  
*eratus*.

66. *in maxumam malam cru-*  
*com, eis puerum arduum.*

69. *habet* = *habitat*; comp.  
 note on Aul. 6.



sicūt familiae quōque solent mutārier:  
75 modo nīc āgitat leno, mōdo adulescens, mōdo senex, n  
paupēr mendicus, rēx, parasitus, hāriolus.

Geppert. 75. *modo nī cadit at leno B*, emended by Gruter. *modo hīc hīc agitat B*. 76. Botho was the first to observe that the conclusion of this prologue is wanting.

74. *familia* denotes the troupe of actors, who were generally slaves or at best freed-men, conducted by the 'dominus gregis'. 'fuit familia histriionum dicit et gladiatorum'. *PANZA*.

75. 'Modo idem actor (we should, therefore, take hīc as the pronoun) lenonis partes

agit, modo adulescentia, modo senis etc.'. *LAMBINVS*. *agitāt leno* means 'he acts as a pander', i. e. he performs the part of the pander.

76. *hāriolus* is the proper spelling (not *ariolus*), so also *haruspex*. See Vanicek, *Etymol. Wörterb.* p. 87.

## ACTVS I.

## PENICVLVS.

Iuuentus nomena fēcit Peniculō mihi  
ideō quia mensam, quādo edo, dotērgoo.

hominēs captivos quī catenis vīnciunt,  
80 et quī fugitivis sērvīs indun. cōmpēdēs,  
nimis stūlto faciunt meā quidem sentētia.  
nam hoc hōmīni misero si ad malum accedit malum,  
maiōr lubidost fūgere et facere nēquiter.

78. 'post hunc verum dubium esse vix potest quin quaedam intercederint' *L.* 82. *nam mea*; *namque Camerarius, B.*; *nam*

ACT I. Sc. 1. 77. *Peniculus* est spongia oblonga, caudae simile, ad excutiendum pulverem, quales sunt caudae vulpinae et bubulae. *FESTVS*. In *Ter. Eun.* 777 the word denotes a sponge, and the double diminutive *penicillus* occurs in the same sense in *Pl. Rud.* iv 8, 60. *peniculus* is the diminutive of *penis*, which stands instead of *pennis*; compare Greek *πίλος* and *πίλος-ος*.

78. *detergere* 'sweep clean'. The ancients do not seem to have used table-cloths, compare *Hor. Sat.* ii 8, 10 sq., *puer albis cinctus accernam Gausape purpureo mensam pertersit. Lucil. Sat. xxi* (p. 78 ed. L. Müller) *purpureo tersit tunc latus gausape mensae*.

79. *homines captivos, aliquos* *λάρους, δαρυλάρους*, comp. *Capt.* i 1, 82.

80. *fugitivi servi, δαρύτρου*.

81. *nimis* is often used by the comic poets in the simple sense of 'very'.—We should drop the final *s* in *nimis*.

82. The 'malum' with which the poor fellow is already burdened is his captivity, the accessory 'malum' consists in the chains with which he is bound by his hard master. *Eriz* quotes *Linach. iii 8, 83 id quod obtingerat, hoc etiam ad malum arcescebatur malum*.

83. *maior lubido est*—*etiam magis lubet ei* 'he has a still greater desire'.—*facere nequiter* means to do such things as only



- nam se ex catenis eximunt aliquo modo:  
 83 tum compediti aut anum lima praeterunt  
 aut lapide excutiant clavom. nugae sunt eae. } 10  
 quem tu adservare recte, no aufugiat, voles,  
 esca atque potione vinciri docet:  
 apud mensam plenam tu homini rostrum deligas.  
 90 dum tu illi, quod edit et quod potet, praebes  
 suo arbitratu usque ad satim cotidie, 15

See Müller Nachtr. p. 117. 85. *tum* *man.*, defended by Brix, *dum* *R. aut om. mss.*, added by R. *t* (i.e. *et*) Langen Philol. xxxiii 708 sq. 86. *nugae* *B.*, but R. observes 'post u aliquid crasum in *B.*', whence the archaic form *nugae* has been introduced into this place by Brix. 89. *tu* *om. mss.*, added by R. *homini* *man.*, *hominis* Nonius, R., *homoni* (without *tu*) Brix. 91. *usque* *om. mss.*, added by R. (Ritschl subsequently, N. Pl. Exe. i 72, preferred *arbitratu*

a 'nequam' does, conduct oneself like a bad slave, do naughty tricks.

84. *eximunt* 'take out': the sense of 'taking' appears in most of the compounds of *emere*.

85. *tum* introduces the second class of slaves who were said to be *compeditus vincit*, v. 60.—*anum* 'ring', orig. 'round', whence the diminutive *annulus*, commonly misspelt *annulus*. The word occurs only here, but is not at all dubious, as is stated in Smith's Dict.

86. *nugae sunt eae* 'all those are needless (foolish) precautions'.

87. *recte* 'properly'.

88. The subject accusative *eum* is easily supplied after *docet*.

89. We should pronounce *apud*—*rostrum* is applied to the mouth of a human being, just as we may say 'snout' in a somewhat slangy style. In German, *schnabel* is jestingly applied to a human mouth.

*rostrum* occurs in the same sense as here in Petronius.—The declension *homōnis*, *homōni*, *homōnem*, which is assumed by some Plantine scholars, is not at all warranted by the authority of the *man.* of Plautus, and we therefore deem it very rash to introduce it into the text.

90. *edit* in the archaic subj., comp. Trin. 103.

91. *suo arbitratu* 'at his own pleasure'.—*ad satim* 'until he has enough'. There was an old noun *satia*, which formed its accusative in *im*, like *sitis sitim*. The adverb *usque* is not, indeed, in the *man.*, but has been justly added in order to fill up the hiatus which cannot be admitted in the present place, as there is no pause strong enough to justify it. The very same phrase *usque ad satim* occurs Pl. Poon. iii 1, 51 *ibi bibas, edde de alieno quantum velle, usque ad satim*. (The adverb *afatim* is of course iden-

- numquam hercle effugiet, tam etai capital fecerit:  
 facile adservabis, dum eo vinclo vincies:  
 ita istaec nimis lenta vincula sunt escaria:  
 95 quam magis extendas, tanto adstringunt artius.  
 nam ego ad Menaechemum hunc nunc eo: quo iam diu sum  
 iudicatus, ultro eo, ut me vinciat.  
 nam illic homo hercle homines non alit, verum educat

*adfatim*). *ad fatim* in two words *B.*, *afatim* other *man.* 92. with R. according to Nonius p. 88. *edepol te fugi & tiam & et B.* 93. pronounced spurious by Vahlen, Rh. Mus. xvi 635. 95. *intendas* Camerarius. 96. *nunc* *om. mss.*, added by Müller Nachtr. p. 81. Formerly *hunc* was changed by the editors (and R.) into *nunc*. 98. *hercle* *om. mss.*, added by R. *homines* (without *hercle*)

tical with this.) Plautus has also *usque ad saturitatem* Rud. iii 4, 63, and *ad satietatem usque* Cist. i 1, 72.—For *cotidie* see our note on Aul. 23. The *i* in the second syllable is always long, as it is an ablative suffix (*cotidie = quoto die*).

92. *capital* 'facinus quod capitis poena luitur'. FRSYR p. 48 m.

93. In *dum* *eo* we have the legitimate hiatus already noticed on arg. 1. *dum* should of course be taken in its original temporal sense 'as long as':—*vinclo vincire* is an instance of the fig. etymol.

94. *ita nimis lenta* 'so very tedious'. After this we ought to have a consecutive sentence with *ut* (*ita lenta, ut quo magis extendas, eo artius adstringant*): but as a rule the conversational language is not fond of subordination and prefers co-ordination of sentences in very many places.—*cararius* seems to have been coined by Plautus; it became, however, a pretty common word at a later period, though in a slightly modified sense. See the dict.

W. M.

95. We should expect *quam* instead of *quam*. According to Brix, *quam magis* instead of *quo* (*quanto*) *magis* occurs in only four other places in Plautus: Poon. i 2, 135. Bacch. v 1, 5. Asin. i 3, 6. Bacch. iv 10, 1. The correlative *quam magis*—*tam magis* occurs in Lucrotius, iii 700, where see Munro's note.

96. *nunc* introduces the particular instance which is quoted as a proof of the general maxim previously explained. — *quo* should be understood as the correlative to *eo* to be supplied in the following line in *ultro eo*. We should not, therefore, explain *quo* of Menaechemus, as if it were = *ad quem*. (The old editions perversely read *quot*.)

97. *iudicatus* in the sense elsewhere expressed by *adiudicatus*. The parasite says that, like an insolvent debtor, he has long since been adjudged to Menaechemus. Comp. Ter. Phorm. 334 sq.—*ut me vinciat*, *ut ex me te phalarj*. He means of course 'vincis escarii'.

98. The second syllable of





recreátque: nullus mélius medicinám facit.  
 100 itást adulescens: ipse escæ máxumae,  
 Coriális cenás dât: ita mensas éxtruit,  
 tantás struices concinnat patinárias:  
 standúmst in lecto, sí quid de summó potas.  
 sed mi intervallum iam hós dies multós fuit:

Brix. 101. *Cerialis Festus, R., Cerealis De, Cerialis Da. mensas*

*ille* is long, when adverb, but short, when adjectival pronoun. —For the difference between *alere* and *educare* compare *Nominus* 423, 10 *alere est victu temporali sustentare, educare autem ad satietatem perpernam educere* (where he also quotes this passage).

99. *recreare* 'create anew'. 'Gives us, as 'twere, new life, when dead with hunger' (*Thouxton*). —*medicinam facere* seems to have been a technical expression, cf. *Cistell.* i 1, 76. Just as *medicinam facere* = *mederi*, so in Greek *θεραπεύειν νοσήσας* = *θεραπεύειν*.

100. *escæ maxumae* 'of lordly appetite' (*Thouxton*), gen. of quality. Brix quotes *Cic. ad fam. ix* 26 *multū cibi hospes*, *Gruter Hor. carm. i* 86, 18 *Damalis multi meri*.

101. The *Cerialia* were celebrated in the Circus from the 12th to the 19th April. It was a very popular festival; the people were then habited in white and used to feast plentifully. Hence 'suppers for the feast of Ceres' are plentiful and splendid entertainments: 'op-timae et laetae ac multis feroculis omeratae' (*Parvus*). The spelling *Cerialis* appears to be much more frequent in the inscriptions and in the *mas.* than

*Cerealis*, see the instances collected by *Corssen* ii 245. —*cena* is the proper spelling, not *coena*, as the word is from *caena*, comp. *allucernium* (instead of *-cenium*). —*extruit* 'builds up', viz. 'eibis, feroculis'.

102. *Struices antiqui dicebant* extruções omnium rerum *Frontin.* p. 310 M, who quotes an instance of *Livius Andronicus* (*quod Castalia per struices adrens lapid decidit* v. 87 Ribb.), and *Sorvius* on *Aen. iv* 267 quotes from *Naevius* the expression *struiz malorum* (*frag. v.* 60 Ribb.). The word is formed with the same suffix as appears in *cercix cornix coturnix coxendis*. —*concinnare* originally means 'to render harmonious' (*con + cin* 'sing', whence *con-cin-nus* 'sounding together'); here it is explained by *Paulus Fronti* p. 38 by *apte componere*. The pronunciation *concinnat* is like *dilindis* v. 80. —*patinarias* an adj. coined by *Plautus* who has it here and *Asin. i* 3, 28; comp. *escarius* above v. 93.

103. *de summo*, from the top of the dish.

104. Nearly the same line occurs *Rud. i* 2, 49 *nunc intervallum iam hos dies multos fuit*. The pronoun refers to the past immediately preceding. The parasite means to say that for

105 domi dum invitus sum usque cum caris meis:   
 nam neque edo neque emo, nisi quod est carissimum.   
 sed quoniam cari, qui instruuntur, deserunt,   
 nunc ad eum inviso. sed aperitur ostium:   
 Menaechmum eorum ipsum viloo: progreditur foras.

### MENAECHEMVS I. PENICVLVS.

110 ME. Ni mala, ni stulta sis, ni indomita impoquo animi,   
 quod viro esse videas odio, odio tuto habeas tibi.

*Festus, R., menam mas.* 105. *domi ib, domo Na. domitus mas. summo qua Na.* corrected by *Db.* *dum dum dominus sum usque R. domi dum invitus sum* *Maivig Adv. crit. ii* 7. 107. *id quoque tam cari qui mas. set quoniam cari quom R.* hesitatingly. The passage is not yet emended. 110. *sis mas.* defended by *A. Spongel* de vera. *crit. p.* 21. *sis R.* 111. *quod viro esse odio videas tuto tibi odio habere mas.* which I have arranged so as to form a trochaic septenarius with hiatus in the caesura. *quod viro odio videas esse, tute tibi*

a considerable number of days he has been left without an invitation.

105. The reading of the *mas.* *domitus sum* might be defended by considering *domitus* as a comic formation (not found elsewhere) in the sense of 'confined to my home' or 'domesticated' (*Brix* quotes the similar formations *ruri rurant homines* *Capt. 82, ne dentes dentiant* *Mil. gl. i* 1, 34, in *collumbari collum* *Rud. iii* 6, 50): but independently of the quantity of *domitus* (instead of which we should rather expect *domitus*), we cannot but object to the present *sum* instead of *sui*. We have, therefore, adopted *Maivig's* ingenious emendation of this passage.—*cari mei* 'my dear ones', an ambiguous expression, by which he might denote his family, though he really means the dear food he

eats at home. Compare the following line.

107. *instrui* is used of the array of division upon a well-served table, and of the array of soldiers in a line of battle. Compare the very ludicrous passage in the *Captivi* i 2, 49 sqq., in which the parasite *Ergasilus* compares the various dishes of a good dinner with the different corps of an army. (The present line has not yet been satisfactorily emended; see the *crit. note*).—*deserunt* 'they desert', run away, according to the simile indicated in *instruuntur*. In Greek this would be *παράτρεσαν* and *ἀπέβησαν* *πάω*.

*Act I. Sc. ii.* 110. *Menaechmus* addresses these complimentary observations to his wife who had followed him to the door in order to watch where he was going.



praeterhac si mihi talo post hunc diem  
faxia, faxo foris vidua visus patrem.

nám quotiens foras ire volo,  
mé retinca, revocás, rogitas:

- 115 quó ego eam, quám rem agam, quid negoti geram,  
quid petam, quid feram, quid foras dégeram.  
pórtitorém domum dúxi: ita omném mihi  
rém necesse eloquist, quicquid egi átque ago.  
námium ego te habui delicatam. núnca deo, ut fac-  
turus, dicam.

*habere item R., taking item from G. Hermann. 114a and a are treated by R. as one trochaic line. He inserts ego after foras. 116. forte legerim D with the correction egerim, accepted by all editors (also R.) except Briz. egeram (which is not a Plautine word) M. Haupt. degeram Schwabe Jahr. f. Phil. 1873 p. 407, Briz. 119. ego rejected by R., defended by Müller Nachtr. p. 65 sq. and Briz. 120a and a are treated by R. as one line. 123. nequiquam R. who*

112. *faxis=feceris* (i.e. originally *feceris*).—*faxo* is often used in Plautus in the sense of 'I warrant you, I promise you'.

—*vidua* 'etiam dicitur ea mulier cum qua vir facit divortium seu dissocium, non solum ea cuius vir mortuus est'. LAMBINUS. In Ter. Phorm. 913, the young wife who is to be divorced from her husband is styled *vidua*. In fact, the word meant nothing but 'single, alone', i.e. without a man or husband; hence Plautus applies it even to 'meretrices' without lovers, Cist. i. 1, 46.—*rito* 'go and see'.

113. In *forte* the second syllable is shortened: see Intro. Aul. p. 88.

115. The hiatus in *quó ego* is legitimate: Intro. to Aul. p. 88.

116. The verb *degerere* is more than once used of clandestinely carrying some present

to a mistress. So also *deferre* v. 133.

117. The *portitores* were entitled to examine all merchandise, compare Trin. 794: 'hoc eo dicit Menaechnus quod haec mulier virum egredientem domo et redeuntem ita curiosus observet et exentiat, quod facere solent portitores, ut portitoria exigant'. LAMN.

119. In the first foot of this line, the syllables *nám i ego* make a proceleusmatic.—*delicatus* 'a darling' (comp. *puer delicatus* *raúxá*, Most. iv 2, 32), the word being connected with *deliciae*. Menaechnus means 'I have treated you too much as a darling', 'I have spoiled you'. (The explanation of Festus, *delicatus=(diti) dedicatus* is nonsense.)—The omission of *sum* in the so-called 'periphrastic' conjugation is rather rare.

- 120 quando ego tibi ancillás, penum,  
lanam, aurum, vestem, purpuram  
bene praedico nec quicquam *ogor*,  
maló cavobis, si sapias:  
virum observare desinea.

atquo adeo, no mé nequiquam sérvos, ob eam in-  
dústriam

hódie ducam scórtum atque ad cenam áliquo con-  
dicám foras.

- 125 PE. Illic homo se uxóri simulat málo loqui, loquitúr  
mihi:

nám si foris cenát, profecto me, haúd uxorem, ul-  
ciscitur.

ME. eúax, iurgio hércle tandem uxórem abegi ab  
iánua.

ubi súnť amatores mariti? dóna quid cessánt mihi

subsequently changed his views and preferred *nequiquam* with D. So also Briz. 124. *ad cenam atque aliquo msa.*, emended by Pannier. 127. *hercle uxorem tandem R.*, but see also his N. Pl. Exc. i p. 67. 123. *ubi amatores sunt R.* after Camerarius. The

121. *lana* woollen materials, and *purpura* purple-coloured stuffs for dresses (which were always made up in the house itself, by the lady and her slaves), *aurum* jewellery, *vestis* (no. *stragula*) covers for beds and couches etc.—*bene*=*benigne* 'liberally'.—*quicquam* is accus. 'in no respect do you want for anything'.

122. *male cavere* 'to beware of evil consequences'.

123. *atque adeo* 'and indeed'; see note on v. 11 above.

—*nequiquam* 'for nothing'; the *qui* represents an ablative. The spelling *nequiquam* owes its origin to an erroneous derivation and should not be misinterpreted as a trace of an archaic ablative ending in *d*. See my

crit. note on Trin. 440.—*servare*=*observare* in the preceding line, 'to watch'.—*ob eam industriam*: 'propter id studium quod adhibuisti et adhibes in me observando' LAMB. Comp. below, v. 791.

124. *condicere foras* 'est ultro se offerentium ad cenam' (Pareus). Menaechnus intends to invite himself somewhere, and subsequently fixes upon Erotium as the one at whose house his supper is to take place.

126. We should pronounce *forti*, thus reducing the word to a pyrrhic.

128 sqq. The iambic metre is descriptive of the rejoicing of Menaechnus who now leaves his house and proceeds triumphantly to the front of the



- conferro omnes congratulantes, qui pugnavi fortiter?  
 130 [hanc modo uxori intus pallam adrupui: ad scor-  
 tum fero.]  
 sic huc deest dari faceto verba custodi entao,  
 hoc facinus pulcrumst, hoc probumst, hoc lepidumst,  
 hoc factumst sabro:  
 meo malo a mala abstuli hoc: ad amicam deferetur.  
 avorti praedam ab hostibus nostrum saluto socium.  
 133 PE. huius adulescentis, coqua in istac pars inost praemis  
 mihi?  
 ME. perii, in insidiis deveni. PE. immo in praes-  
 idium. ne time.

reading of the *mas.* has been maintained by Briz. 129. *congrat-  
 antes* R. who considers this a trochaic septenarius like the preced-  
 ing line. 130. has been justly bracketed by Briz. 131. *huc*  
*Colvius*, *huc mas.* 132. *meo quidd malo* R., but *quod* is not in the  
*mas.* *abstuli*, *huc* R. I follow Briz. *damnum* *ysaa.* (It.), *dominam*  
*Plautus* more in the style of Ovid than of Plautus. *amicam* Briz.  
 134. *avorti* R., *averti* the other *mas.* 135. *praemi mihi* Gualterius,

stage.—*amator* 'one who is al-  
 ways in love'; Lambinus justly  
 explains '*amator* amat ex ha-  
 bitu, *amans* ex perturbatione  
 (sudden passion), *amicus* amat  
 animam, *amator* corpus'.

130. This line has no busi-  
 ness here, as the 'palla' cannot  
 be mentioned before v. 133. It  
 is, moreover, impossible to in-  
 terrupt the continuity of iambic  
 lines by a single trochaic line.

131. *etc.* as I have done.—  
*verba dare* is a common phrase  
 denoting 'to cheat, deceive'.—  
*catus* means originally 'sharp',  
 hence the names *Cato*, *Catius*,  
*Catullus*, and *Catullina*.

132. *lepidus* is a favourite  
 word with the comic poets, and  
 may be rendered 'jolly'. See  
 my note on *Anl.* 493.—*fabre* =  
*offabre* 'in a workmanlike man-  
 ner', comp. also *Poen.* iii 1, 74.

*Slich.* iv 1, 64. Pl. has also the  
 expression *fabrefacere fallaciam*  
*Can.* v 1, 8.

133. *meo malo* = *meo damno*  
 or *detrimeto*, 'to my own loss'.

134. *salute* 'to the welfare'.  
 One might feel tempted to con-  
 sider *salute* in this phrase as a  
 corrupt dative, instead of *salu-  
 tri*. If it were an actual abla-  
 tive, we should rather expect  
*cum salute*. *Parvus* (*Lex.* Plaut.  
 413) quotes the same use of  
*salute* from *Bacch.* iv 9, 147  
 and *Rud.* iv 2, 5, to which Briz  
 adds *Mero.* iv 5, 9, in which  
 passage we read *salute maxime*,  
 which shows that Plautus took  
*salute* as an abl.

135. *istac, via, praeda*.

136. The expression 'in-  
 sidias devenire' is chosen on  
 account of Menaechmus' pre-  
 vious description of his trium-

- ME. quis homost? PE. ego sum. ME. o mea com-  
 moditas, o mea opportunitas,  
 salvo. PE. salvo. ME. quid agis? PE. toneo dex-  
 tera genium meum.  
 ME. non potuisti magis per tempus mi advenire  
 quam subvenis.  
 140 PE. ita ego soleo: commoditatis omnis articulós  
 scio.  
 ME. vin tu facinus lúculentum inspícoro? PE. quis  
 id coxit coquos?  
 iam sciam, si quid titubatumst, ubi reliquias vídoro.  
 ME. dic mi, eni umquam tú vidisti tábulam pictam  
 in parícto,

*pre mihi* the *mas.* 141. *quis mas.* *qui* R. after Boeth. 142. *relli-  
 quas ubi* R. after Boeth. 143. *numque* R., *aliquid* C., *num quam* R.,

phant return from a conflict  
 with an enemy.—The pun in-  
 volved in *insidias* and *praesi-  
 dium* is easily understood, though  
 difficult to imitate in English.

138. *quid agis* means both  
 'what are you doing' and 'how  
 do you do'. Lamb. aptly  
 quotes the parallel instance in  
 the *Mostellaria* iii 2, 30 *quid  
 agis? Hominem optimum tunc*.  
 —*genius* is an appellation al-  
 most equivalent to our 'good  
 angel'; the one who keeps me  
 alive and protects me every-  
 where. Parasites commonly con-  
 fer this name upon their patrons,  
 cf. *Cura.* ii 4, 22. *Capit.* iv 2, 90  
 (*Parvus*, *Lex.* Plaut. 187).

139. *per tempus advenire* =  
*opportune* 'to come in the nick  
 of time'. *Truc.* i 2, 84.

140. *commoditas* 'fitness of  
 time' = *opportunitas*, *cócupla*. *arti-  
 culus* denotes a small particle,  
 a 'joint' of time (if we may

venture to say so). comp. *articu-  
 lus temporis* *Epid.* iii 4, 68.—  
 Thornton translates 'I know to  
 hit each point and nick of time'.

141. *vin = vine*.—*inspicere*  
 is a term of the kitchen, com-  
 pare *inspicere in patinas* *Ter.*  
*Ad.* 428. Menaechmus means  
 'inspect some splendid piece of  
 work' (the robe he has stolen  
 from his wife); the parasite  
 takes *facinus lúculentum* of a  
 piece of culinary art.

142. *iam 'at once'*.—*al quid  
 titubatumst*, if anything has  
 been done amiss in it. The  
 parasite professes to be a great  
 connoisseur and a perfect judge  
 of all culinary productions.—  
*reliquias* (the 'beaux restes' of  
 a feast) occurs also below, v.  
 402; cf. also *Slich.* iii 2, 40.

143. For *en umquam* the  
 student is referred to my note  
 on *Trin.* 599.—*in parícto*: 'at  
 fresco'.



ubi aquila Catamistum raperot, aut ubi Venus Adoneum?

145 PE. scēpe. sed quid istae picturae ad me attinent? ME. ago mo aspico.

ecquid adsimulō similiter? PE. qui istis ornatibus tuos?

ME. dīc hominem lepidissimum esse mēd. PE. ubi essuri sumus?

ME. dīc modo hoc quod ego te iubeo. PE. dico: homo lepidissimus.

ME. ecquid audes dō tuo istuc addere? PE. atque hilarissimum.

en unquam Brix. 144. *catamistum* B originally, subsequently changed into *catamistum*. As R. says 'scriptum fuit antiquitus CATAMISTUM' (which would be almost certain even without ms. evidence) Brix prints *catamistum* in his school-edition. 146. 'mirer ni adsimiliter scripserit Plautus' R. 147. *me* ms., *med* (though with a transposition, not adopted here) Floekelsen. *esse* *me*. PE. *ubi nos essuri sumus* R., but *nos* is not in the ms. See also R.'s N. P. Ex. i p. 50. *me* and *ubi hodie* Müller Pros. p.

144. *Catamistus* is the archaic Latin and Etruscan form of the Greek *Καταμίστος*, see our crit. note on Trin. 948. Cicero Phil. ii 81, 77 uses *catamistus* as a general term for an effeminate person. The subject of Ganymede's rape by Jove's eagle would seem to have been a favourite with ancient artists, but a representation of the rape of Adonis by Venus has not yet been discovered, though one would say that the subject itself was attractive enough. *Adonem* (instead of *Adonis*) is one of the archaic formations which subsequently again gave way to the original Greek forms.

145. *istos* 'those mentioned by you'.

146. *ecquid adsimulō similiter* 'id est, nomine aliqua ex

parte Ganymedem et Adonem forma aut ornatu refero?' Lamb. The reference is of course to the somewhat womanish style of beauty of these two characters.

147. *lepidissimus* is an appellation bestowed by the parasite only on receiving an invitation for dinner.—*essum* is a not uncommon form of the supine in the ms. of Plautus; it owes its origin to its derivation from *ed-um* or *ed-tum*. It is, however, not to be overlooked that Plautus himself could only spell *essum*, as the doubling of consonants was not usual in his period.

149. *audere* originally = *avēdere* (from *avidus* = *avidum esse* or simply *avere*) 'have a mind to'; see n. on Trin. 244. In the old editions, it is commonly stated that *audere* in these

150 ME. pērgo. PE. non pērgo hūcde vero, nisi scio qua grātia.

litigium tibi est cum uxore: eo mi dōs te caveo cautiū.

ME.

153 clam sūxorem ubi sepulcrum habeamus, hūcde comburamū diem.

685. 150. *vero* om. ms., added by R.—*pērgo, pērgo*. PE. *nōn pērgo hūcde*, *nisi sc.* Schwabe Jahr. f. Phil. 1872, p. 407. But the iteration of *pērgo* would seem to indicate too much impatience on the part of Menaechmus. 151. *eo* R, *o* or *oh* the ms. 155. *atque hūcde comburamū diem* Bb. R. considers this line as the combined fragments of two, which he prints in this fashion—

• • • clam uxorem ubi sepulcrum habebimus,  
• • • atque hūcde comburamū diem.

In the first line he would insert *melis sapis nunc. nūm*; in the

phrases is merely a synonym of *celle*, but the reason of this employment of the verb is not given. Comp. also Trin. iv 3.44, and in the present play v. 697.

150. The parasite refuses to pay Menaechmus any further compliments before knowing the reason for which he is expected to be polite.

151. 'Inbet Menaechmus supparitari sibi parasitum; at illo remittit blandiri gratis, nisi sciat qua mercede: atque ob eam causam, inquit, diligentius ads te mihi caveo et praecavere certo praemium cupio, quia litigium tibi audiendi enim uxore esse, ut haud facile me domum sis ad cenam vocaturus'. Accidental, Divinationes in Plautum p. 253.—*caute carere* is one of those numerous phrases in which a verb is emphasized by an adverb of the same root, compare *propere properare, currim currere, memoriter meminisse* and others in Plautus.

152. The gap probably contained a thought somewhat like the following: *ad time: si dñm negatur, idem nobis praestet locus*.

155. *sepulcrum habere* should be understood of holding the burial feast, which used to take place after the body had been burnt. Horace also the expression *comburare diem*, as if the day were dead—his candles burnt out. (Lamb. compares Horace's *condere diem* carm. iv 6, 29.) The principal meal, the *cena*, was taken in the evening. The simile is continued in the following lines.

155. *orare* was anciently used in the simple sense of *diceret*. Hence *arguom oras* means 'you make a just observation'.—*quam mos 'how soon'*, i.e. shall I not very soon light the funeral pyre? Compare Livy iii 37, 5. Festus, p. 261, says 'quam mos significat cito'.





PE. áge sane igitur, cuándo aequom oras, quám mox incéndó rogum?

dñs quidem iam ad úmbilicum est dímidíatus mór-tuos.

ME. té morare, mñhi quom obloquere. PE. óculum cefulito pér solum

mñhi, Menacchme, si úllum verbum fáxo, nisi quod iússeria.

ME. cóncede huc a fóribus. PE. fiat. ME. étiam concede húc. PE. licet.

ME. étiam nunc concede audacter áb leonínó cavo.

160 PE. eú, edepol ne tu, út ego opinor, ésses agítator probus.

ME. quídm? PE. no te uxór sequatur, réspéctas idéntidem.

second sibi pollucetmna lepide. 156. incondo B. 157. dimidiatus mortuos R. from Gellius who quotes this line in 14. 158. Ne B, te CD. quia B, quam CD, quom FZ. This line and the following are placed by R. after v. 151. persolum considered corrupt by R. armorum Bücheler Rh. Mus. xii 183. See also the reviewer in the Lit. Centralbl. 1867, p. 215, A. Spengel Phil. xxvii 340, and

157. *dimidiatus* is common instead of *dimidius*.

158. *obloquere* = loquendo ob-strepis. LAMN.—*per solum* is very strange, though it admits of an explanation. Supposing this reading to be correct, the parasite says 'you may knock out my eye so that it shall come out by the sole of my foot'. Comp. Poen. iii 1. 68 *at edepol tibi nos in lumbos linguam atque oculos in solum*. Caa. ii 6, 89 *at tu ut oculos emungere ex capite per nasum tuos*. See, however, crit. note. We are almost inclined to adopt Madvig's correction.

159. *a foribus*, of Menacch-

mna's own house.—*etiam* 'still more'.—*licet* is a common phrase in assenting to a request: see our notes on Trin. 372 and on Aul. 326.

160. *concede audacter* = *aude* (v. 149) *concedere*.—*leonino cavo* 'the den of the lions', viz. his wife.

160 sq. 'Agitator probus (agnorum) in ludis circensibus idéntidem respicit eos qui pone currunt. Menacchmus idéntidem respiciebat non respectabat timens ne ab uxore conspiceretur pallam uxoris indutus'. LAMN. This note will also serve to explain *ne* in v. 161.

ME. séd quid ais? PE. egone? Id enim quod tu vis, id aio atque id nego.

ME. équid tu de álóro possis, sí quid forte ólfécera, fáccero coniectúram? PE. captum sí siet collégium,

165 cuo . . . s . . . ata . . .

ME. ágo dum, óloraro hánc quam ego habeo pállam: quid olet? áptines?

PE. súmmum oportet ólfactare véstimentum múlicbro: nam ex istoc locó spurcatur násum odore inútíli.

ME. ólfacta igitur hínc, Penicule: ut lépido fastídís. PE. olet.

170 ME. quid igitur? quid olét? responde. PE. fúrtum, scortum, prándium.

tibi  
ME. élocutú's  
núnc ad amicam déferetur hánc meretricem Eró-tium.

Müller Pros. p. 579. *passulo* Madvig Adv. crit. ii 7. 162. *ala* Pylades, *agis* mss. 164. *sit collegium* mss., emended by Bothe. 165. only in the palimpsest, but illegible. 168. *intucido* mss., *intutibili* Nonius, *intutilli* R. 169. *Di facta B, olfacta F* and early editors. *lepide*, *ut* mss., corrected by R. *olet* O. Seyffert

162. The words *sed quid ais* are frequently used to introduce a new subject which had nearly escaped the attention of the speaker. See our note on Trin. 193.—*enim* 'to be sure' = *enimvero*, very common in the comic writers. Comp. below 251.

164. *capere* was a technical term of the augurs choosing a place for their observations ('est verbum angurum, dum locum eligebant ad essandum sine templorum'. Pareus, Lex. Pl. 68).

165. The original sense of this line is of course irrecoverably lost, but something to this purpose may have been contained in it: *coniecturam non*

*tanta arte praebeant tibi quanta ego*.

166. *abstines* 'subintellego, manum, vel abstinere summam partem pallae tangere'. LAMN.

168. *ex istoc loco*, from the place which you offer to my nostrils, i.e. 'infima pars vestimenti'.—*nasum* is always used as a neuter in Plautus. Comp. e.g. Cure. i 2, 17 *angax nasum habet*.—*spurcare* occurs in Plautus only here.—*intutilla* 'not to be washed out', only here.

169. *Atnc*, from this place which I show you.—*ut lepide fastidis* 'in what a jolly manner you show your disgust'.

173. *hanc*, i.e. who lives close by.



mihi, tibi atque illi iubebo iam adparari prandium:  
173 inde usque ad diurnam stellam crastinam potabimus.

PE. enī, expedite fabulatu's. iam foris foris? ME. feri,

vel mane etiam. PE. nullo passum commoratu's cantharum.

ME. placide pulta. PE. metuis credo, ne fores Samiac sicut.

180 ME. mano mane, obsecro hercle: capse eecam exit a, solem vido,

Phil. xvii 452, *deest* mss., *licet* Acidalius, R. 171. R. fancied he could decipher *tibi sunt* in the palimpsest, in which alone this line and the following have been preserved. 176. *ferio foris* R. with *A.*, *feris ferio* the other mss. and so Brix. 180. *capse* Acidalius, *ab se* mss. See R.'s N. Pl. Exc. i p. 62. *ecca* mss., emended by Bothe.

175. *diurna stella* = *phosphor* or *lucifer*, 'the morning star'. *Hesperus* is called *Nocturnus* Amph. i 1, 116.

176. *expedite*, literally 'expeditiously', is here used in the sense of 'clearly' or 'to the point'. — *iam ferio* 'am I now to knock at the door?' In questions of this kind, Plautus employs both the indicative and the subjunctive. See our note on Trin. 1062.

177. *vel mane etiam* 'or rather wait a bit'. — *nulle* is always treated as a subst. by Plautus, never as an adjective (see note on Trin. 426). *passum* = *passuum* occurs also in Lucilius, Martial, Cato, and Livy, comp. also *currum* = *currum* Verg. Aen. vi 653 and similar forms. Kühner, Ausführli. Gramm. der lat. Spr. i p. 246. — Thornton translates 'The cup was just at hand; 'tis now a thousand paces off'. Acidalius

(Divin. p. 253) says very properly, 'Indicant hanc paranti festinationem et impatientiam morae: qui canthario et potationi destinatio luminis acre fert cohibere se quin statim fores pulset'.

178. 'Major pars hominum terrenis utitur vasis. Samia etiam in osculentis laudantur'. Pliny N. H. xxv 46, 160. The crockery of Samos is repeatedly mentioned in Plautus, comp. Capt. ii 2, 41. Bacch. ii 2, 24. Stich. v 4, 12. *Samiac testae* Tib. ii 3, 47. From the anecdote related by Cicero pro Mur. 86, 75 it appears that *Samia* vasa were the common crockery in Roman houses; see also Auct. ad Her. iv § 64. The joke itself is aptly explained by Lambinus 'metuis, credo, ne fores sint scilicet et ita fragiles ut vasa Samia'.

180. *mano mane* is the regular pronunciation in Plautus,

satin ut occaecatus praec huius corporis candoribus?

EROTIVM. PENICVLVS. MENAECHEMVS I.

ER. anime mi, Menaechme, salve. PE. quid ego? ER. extra numerum es mihi.

PE. idem istuc aliis adscriptivis fieri ad legionem solet.

185 ME. ego isti ac mihi hodie adparari iussim apud te proclium.

ER. hodie id fiet. ME. in eo uterque proclio potabimus.

uter ibi melior bellator erit inventus cantharo, s tuos est: legito ac iudicato, cum utro tu hanc noctem sica.

ut ego uxorem, mea voluptas, tibi to aspicio, odi malo.

*video* mss., emended by Acidalius. 181. *occeatus* mss., emended by Pylades. 182. *mei* Ita (and so Brix), *mi* Itb, It. After v. 182, It. assumes a gap. 184. *fieri ad legionem* Varro de l. l. vii 56 p. 540 Sp. and from him It., *ad legionem fieri* mss. 185. *tell* as Acidalius, *telle* mss. *iussim* mss., emended by Acidalius. *ego telle* *mi* hodie R. N. Pl. Exc. i p. 91. 186. *fiet* mss., *fiet* Gruter.

just as *tell* tene. — Plautus uses *capae capae campae campae*; see Corson ii 847. — *solem* is an instance of the prolepsis or anticipation of the subject of a dependent clause.

181. *satin ut* = *satisne* (est) *ut* 'is it not enough how' the sun has grown dark in comparison with the brightness of her beauty! Brix quotes an analogous instance of *satin ut* after *vide* from Stich. i 2, 113 sq.

ACT I. Sc. iii. 182. *extra numerum* 'outside the number' of my friends.

184. The parasite jestingly considers himself as a supernumerary, such as were al-

ways found in the army. Of *adscriptivus* Varro de l. l. vii § 56 says *adscripti tiri dicti qui olim adscribantur inermes, armatis militibus qui succederent, si quis eorum deperisset*. — *istuc* 'your saying' might just as well apply to the supernumeraries of the army; though they are not exactly necessary, still they are there.

185. *tell*, parasite. — *iussim* (= *iussim*) 'I should like to order'. — *proclium* is said of the supper, with the same simile as was used before, v. 107.

187. *bellator cantharo* 'a warrior at the bowl'. (Thornton.)



190 *Ea. Interim nequís quin oíus áliquíd indutús síes.*  
quíd hoc est? *ME. induvías tuas atque uxóris oxu-*  
*viás, rosa.*

*Ea. súperas facile, ut súperior sis mibi quam quis-*  
*quam qui impetrant.*

*Pe. méretrix tantisper blanditur, dúm illud quod*  
*rápiát videt:*

193 *nám si amabas, iám oportebat násum abreptum mór-*  
*dicus.*

*pro illo mss., praetio (so) Scaliger. 188. Tunc legio adiudicato*  
*mss., emended by Vahlen Rh. Mus. xvi 631. cum lege, in indicato*  
*R. hesitatingly; he subsequently adopted Vahlen's correction,*  
*though he adds that it does not appear to be altogether satis-*  
*factory: nor is Ulix entirely convinced of its absolute truth.*  
*Perhaps we may propose tuisset eligere ac indicare.—in om. mss.,*  
*originally added by R., who subsequently adopted Floskelsen's*  
*conj. utrose, and finally proposed utrod (N. 17. Exc. i p. 64).*  
*190. sic Pyladae, sic mss. After v. 104 R. fancied he could discover*  
*in the A faint traces of two lines instead of the one read in the*  
*other mss. He, therefore, assumed a gap after v. 104. But Goppert*

190. *Interim* 'meanwhile',  
i. e. all the time you are speak-  
ing against your wife, you show  
your fondness for her by wearing  
some article of her wardrobe.—  
*nequís quis* is like *non potes*  
*quis*.

191. The pun in *induviae*  
and *exuviae* is easily under-  
stood, though impossible to re-  
produce in English. (In Ger-  
man we might say: 'ein anzug  
meiner frau, für dich ein an-  
zug'.)—*rosa* 'in blanditis ama-  
torum est. Aen. iii 2, 74.  
Cura. i 2, 6. Bacch. i 1, 50'.  
Parvus, Lex. Pl. 409.

192. *superas* = *victoriam ob-*  
*tinet*.—*qui impetrant* viz. *noctes*  
*meas*; the apostrophe being  
absent for the sake of decency.

194. *Menditur* may be re-  
ferred to the coaxing words

used by Erotium, but we should  
also assume some endearing  
gesture on her part while pro-  
nouncing the procoiling line.—  
*quod rapiat* 'which she would  
like to seize'.

195. *amabas* is said with a  
certain emphasis: 'if you really  
loved him'. Erotium's kisses  
and endearments are not of the  
genuine kind: they lack the  
real fire of love, which would  
fain devour the beloved object.  
—Plautus furnishes numerous  
instances of *oportet* (*oportuit*  
*oportebat*) with the past parti-  
ciple, e. g. Most. iv 8, 26 *aurum*  
*admotum oportuit*. Other pas-  
sages may be found in my note  
on Aul. 747 and Ter. Andr.  
239.—The adv. *mordicus* occurs  
also Aul. 223, where our note  
may be consulted.

*ME. sustine hoc, Penicula: exuvias facere quas voví*  
*volo.*

*Pe. célo, sed obsecro hércle, salta sic cum palla*  
*póstea.*

*ME. égo saltabo? ánus hércle nóñ ea. PE. egono*  
*an tú magis?*

*si non saltas, éxua igitur. ME. nímio ego hanc perí-*  
*culo*

200 *súrrupui hodie. meó quidem animo ab Híppolyta*  
*subcíngrulum*

*Hércules haud aèque magno umquam abstulit perí-*  
*culo.*

*cápe tibi hanc: quando úna vivis méis morigera mó-*  
*ribus.*

*ER. hóc animo decét animatos éssó amatorés probos.*

*PE. quí quidem ad mendicitatem sé properunt de-*  
*trádere.*

(Plant. Stud. ii 65 sq.) contradicts R.'s statement. 196. *quas tuo*  
*vinola B.* emended by Camerarius. 201. *Haud hercle seque B.*  
*and hercule seque C.* HAUD HERC—was legible in A. Emended by  
Lambinus. *haud Herculeus aequo Koch Rh. Mus. xxv 619.* 204.

196. *sustine hoc* 'take hold of  
this', i. e. the cloak he must take  
off in order to present the palla  
to Erotium.—Menaechemus ex-  
presses himself, as if he were  
going to hang up an *ex voto*  
offering at the shrine of some  
deity.

197. *sic*, such as you are  
after taking off your cloak.  
Hence also *postea*.

199. *nímio periculo* 'at a  
mighty risk', *nímio* being again  
used in the sense of *permagnus*.

200. According to the legend,  
Admete, the daughter of king  
Eurystheus, desired to have  
the girdle of Hippolyta, the  
queen of the Amazons. Hence  
Eurystheus *ἐνταυθα ἔθηκεν* 'Hpa-

*καὶ ἐνταυθα συνέθετο αὐτῇ τὸν*  
*ἱππολόγη... τὴν μὲν ἱππολόγη*  
*κρίνας τὸν συνέθετο ἀφαιρίαν.*  
Apollod. ii 9, 1 and 8. The  
whole affair is narrated at con-  
siderable length by Diodorus  
Sic. iv 16.

201. *haud...umquam* is more-  
ly an emphatic negation, just  
as *never* is often used in the  
place of a simple *not*.

202. *úna* 'you above all'.  
*vivis* might be a mere variation  
instead of *re*, but we should  
rather take it here in the sense  
of *vitam instituis*.

203. We should probably  
assume the suffix to retain its  
original long quantity in *deceat*.

204. The parasite adds an



205 ME. quattuor minis ego istanc émi anno uxori meae.

PE. quattuor minas perierunt plane, ut ratio redditur.

ME. scin quid volo ted accurare? ER. scio, curabo quas voleas.

ME. iube igitur tribus nobis apud to prandium accurarier,

atque aliquid scitamentorum de foro obsonarier:

210 glandionidam suillum aut laridum pernonidam aut sinciputamenta porcina aut aliquid ad eum modum,

*properent se R. after Bothe, but against the mss. 205. ego emi istanc RDe, ego mi istanc GDa, ego emi istanc the early editors, ego istanc emi Fleckeisen, R., who adds 'nisi etiam anno emi transponendum'—a transposition subsequently adopted by Brix. 207. uolo te A, uolo ego te the other mss., uolo ted the present editor.—scio mss., si scio Acidalina, hancio R., cedo Brix. But Erotium had already been informed of Menaechmus' intentions (comp. v. 185) and could therefore easily guess his renewed injunctions. 209. scitamentorum Turnebus, subsequently confirmed by the palimpsest; sit amentorum the mss. 210. suillum mss., emended by Scaliger. aut added or transposed by R. (the palimpsest has LARIDUMAUTPERNONIDEX). pernonidem mss. 211. sinciputamenta*

ironical limitation of Erotium's general maxim: 'at least such as would run headlong into beggary'.

205. anno 'a year ago' a rare use of this ablative, of which Parsons (Lex. Pl. 34) quotes another instance from Amph. prol. 90.

206. This observation is of course made aside.—ut ratio redditur 'according to the account rendered'.

207. In Ciceronian Latin we should have to employ the subj. scilicet in the indirect question dependent on scin. But in Plautus the indicative is the rule, the sentence not being considered as a dependent question, but as one pronounced by

itself and coordinated with scin.

208. In tribus the final s and in apud the final d should be dropped.

209. scitamentum 'dainty', a word of archaic Latin, subsequently revived by the antiquarians Gellius, Appuleius and Macrobius.

210. glandionida and pernonida are comic patronymics derived from glandium and perna, both of them favourite dishes on Roman tables. suillus and laridus should be taken as adjectives, the latter denoting 'dried'.

211. sinciputamentum is another comic word, instead of sinciput.

madida quas anteposita in mensa mihi bulimam suggerant.

atque actutum. ER. licet ecaster. ME. nos prodimus ad forum:

iam hic nos crimus. dum coquetur, interim potabimus.

215 ER. quando vis, veni: parata res erit. ME. propera modo.

sequere tu me. PE. ego hercle vero te et sorvabo et te sequar,

neque hodie, ut te perdam, meream decorum divitiarum mihi.

ER. evocate intus Culindrum mihi coquom actutum foras.

*A according to Geppert Pl. Stud. II p. 66, sinciputamenta the other mss. 212. quas mihi adposita in mensam miluinam (MULUINAM A) mss., emended by R. and Bornays Mss. Rh. VII 612. 214. quoque. tur mss., emended by Bothe. 216. me om. mss., added by*

212. madidus 'well-done', comp. the verb maderare below v. 326.—Both adponere and anteposere are used of putting a dish on the table.—bulimam Gracchi magnam famem dicunt Paulus Festi p. 32. The word miluina (given by the mss.) is not known from any other place, and has been superseded by an ingenious emendation of Ritschl's. The Greek is βουλινά. (Thornton translates miluina 'a kite-like appetito' and adds in a note 'as hungry as a hawk is now a common saying'.)

213. licet 'willingly': see n. on v. 158.

214. iam 'directly'.

216. sorvabo te 'I shall keep my eye upon you'; compare above, v. 123.

217. hodie is frequently added without strict reference to pre-

sent time and merely serves to increase the emphasis of the assertion.—ut te perdam 'on condition to lose you', ut corresponding to the Greek εἰ ᾧ γε or ὥστε. 'I would not take the wealth of all the gods, if I must lose you for it'.—decorum should be pronounced in two syllables, with synizesis of co.

218. evocate is addressed to her slaves. intus 'from within', a not uncommon meaning in Plautus.—intus evocare occurs also Pers. II 4, 30. Bacch. I 1, 62. IV 9, 127. (Parsons, Lex. Pl. 222).—Ὁὐκ ἂν εἴποι τι δούλος μάγειρος τινα ἐν κομῶνι πλὴν παρὰ Πλαυτίῳ. μὴν. δούλος δ' ὅφρατοι παρὰ τοὺς πρῶτους Μακεδόνων τοῦτ' ἐπὶ τῶν δευτέρων ἢ δὲ ὅπου ἢ δὲ ἀντιφάσι τῶν ἀρχαίων τοῦτον πάλιν. Athenaeus, Deipnosa. XIV 659 (p. 1466 ed. Dind.). With respect





## EROTIVM. CYLINDRVS.

ER. spórtulam capo átque argentum. dócos tris nummós habes.

220 CR. háboo. ER. abl atque obmónium adfor. tribus vido quod sit satis:

néque defiat néquo supersit. CR. quolus modi i hominés erunt?

ER. égo, Menaechnus ét parasitus éius. CR. iam isti súnť decom.

nám parasitus octo munus hóminum facilo sángitur.

ER. ólocuta nám convivna; óclorum curu. CR. sllcet.

223 óccta sunt: iubo fro accubítum. ER. rédi cito. CR. iam ego híc ero.

Lambinus. 219. *argentum hoc* Müller Froa. p. 555 in order to avoid the hiatus. 220. *tribus vide man.*, transposed by R. 221. *et homines R.*, *homines NaG.*, *hi homines lib.*, 224. *ego et M. man.*, et om. R. Brix. 223. *octo hominum munus man.*, transposed by Marotus V. L. viii 11. *octo hominum nunc munus Müller Nachtr.* p. 97. 224. *convivna A.*, emended by Bucheler lib. M. xii 123. *cura sllcet R.* with *lib.*

to the Romans, we may quote *Livy xxxix 7 luxuria pręgrinas origo ab exortu Asiatico insecta in urbem est... opulas quoque ipse et cura et sumptu maiore adparari coęptas. tumenquę, viliissimum antiquę mancipium et acclimatione et usu, in pretio eor, et quod ministerium fuerit, ars haberi coępta.*

219. *nummas*, probably drachmas. See my note on *Aul.* 108.

220. In *tribus* the final *s* should be dropped.

221. *deferi* (instead of *de-eor*) occurs also *Rud.* 1107 and *Ter. Hec.* 768; for similar formations see Kühner, *Ausf. Gramm.* i. p. 532.—*quois* should be pronounced as a monosyll.

*labio (quois)*.—*i=ei*, see our *crit.* note on *Trin.* 17.

222. *isti* 'those enumerated by you'.

223. The deponents *utor fruor* and *fungor* were anciently used with the accusative; see our note on *Trin.* 1.

224. *sllcet* is an expression settling the whole affair: 'you may go' and need not trouble yourself any further about it.

225. *óccta sunt* 'all is (as good as) cooked'. A phrase expressing the cook's great confidence in his art and despatch.—In *rédi* the ending of the imperative appears short, as it often does in disyllable forms (*rédi pēta mēdē tēdē* etc.).

## ACTVS II.

## MENAECHEMVS II. MESSENIO.

ME. Volúptas nullast návitia, Messénio, II 1.  
maior meo animo, quám si quam ex altó procu-  
térám conspicíunt. MEX. maior, non dicám dolo,  
si advéniens terram vídens, quao fuerit tua.

230 sed quécso, quam obrem nánc Epidámnium vénimus? s  
an quási mero omnia circumímus ínulas?

ME. fratrem quécsum gémínium germanum meum.  
MEX. nam quíd modi futúrumst illum quécro? >  
hic ánnus sextust, póstquam oi roi operám damus.

230. *voluptas nulla est* in the order of words in the palimpsest, nullast voluptas HCD. 237. *si quam Brix.*, *quom* or *quom* the *man.*, *quando Placidus*, *Lambinus*, *R.* *aliquam quom* Müller Nachtr. p. 128. 229. *et Acidalius*, *quam* *et man.* 231. *circumímus R.* against the *man.* 231. *tre* *et Da CDa*, emended by Gruter.

ACT II. Sc. 1. This act is opened by Menaechnus Sociolos who had been five years in search of his twin brother and has just arrived at Epidamnus. His conference with his slave Messenio conduces not a little to the knowledge of the story of this comedy. (Thornton).

237. *procul* 'from afar'.

238. *nun* (or *hand*) *dicam dolo* is an idiomatic expression denoting 'to speak the truth'. See my note on *Trin.* 90.

229. *fuerit* is rather strange instead of *sit*. Menaechnus had observed 'it is pleasant to see land again after a weary voyage'. This is enforced by the slave's remark 'it is still more pleasant if that land happens to be your own native land'. (A very contorted and unnatural explanation of this passage is given by Lambinus.)

230. *vinimus*, *frater*.

231. *circumímus* should here be treated as a compound verb, i.e. it should be pronounced in four syllables. Brix quotes other instances of this pronunciation from *Cura.* iii 81. *Asin.* iii 2, 152. *Rud.* i 2, 52. *Truc.* ii 4, 53. *Ter. Phorm.* 614, and in the same manner we have *circumágit* in *Horace*, *Sat.* i 9, 17.—*man* is the nominative.

232. Observe the alliteration in *gémínium germanum*.

233. *nam quíd = quídnam*.—The infinitive is often very loosely used in the comic writers. Here, e.g., we should rather expect *quécro*, as we read it in the parallel instance, *Asin.* v 2, 52 *quíd modí, pater, amplexando facies?* (See also the instances enumerated in our Index on *Terence*, p. 480 a.)

234. After *postquam* and



- 235 *Histrós, Hispanos, Mássiliensis, Hílurios,* 10  
*maré superum omno Græciamque exótica*  
*orásque Italicas ómnia, qua adgreditúr maro,*  
*sumus circumvecti. sí acúm, credo, quadreres,*  
*acúm invenisses, sí appareret, iám diu.*
- 240 *hominem ínter vivos quæritamus mórtuom:* 15  
*nam invénissemus iám diu, sí víveret.*  
*Mæ ergo ístuc quæro córtum qui faciát mihi,*  
*qui cæso dicat scíro, cum cæso emórtuom:*  
*operám præterea númquam summam quædero.*
- 245 *verum áliter vivos númquam dexístam exsequi:* 20

235. *Ístros* and *Hílurios* R. against the *msa.* 236. *superum* *tam* R. against the *msa.* 238. Brix adopts, here, in the following line, and 241, the spelling *scíro* preserved in the palimpsest. Such isolated instances of archaic spelling seem to us to be foreign to the purposes of a school-edition. 239. *tam diu* *msa.*, emended by Gutschmied. 243. *quæ* and *dicat* A, Brix (not R.). The whole line is considered spurious by R. *ἐκστύου A, mortuum*

quom the historical present is frequently found in the comic writers. In Ciceronian Latin we should, in such a case as the present, prefer *dare* *corpimus*.

236. In *Hístri* and *Hílurii* (= *Ἱλλυριοί*) the initial *h* is warranted by the best *msa.*: see our note on *Trin.* 862. *Corssen* 1 106.

236. *mare superum* = *mare Adriaticum*.—*Græcia exótica*, ἡ ἑξῆς *Ἑλλάς*, a Greek appellation of the Greek settlements in the south of Italy (*Magna Græcia*) and on the islands of the Mediterranean. As Scaliger observes (Castig. in *Fest.* p. 81), '*Magna Græcia*' was the name given by the Romans; '*contra Græcos Italos ipsi Græci transmarini vocabant ἑσπερίους, id est barbaros*'.

238. In *sumus* the final *s* should be dropped.—The hiatus in *scíro* is legitimate: *Introd.* to *Aul.* p. 68.—*credo* belongs, logi-

cally speaking, to the apodosis (*inveniessemus*): in prose we should say *credo te inveniturum fuisse*.

239. *si appareret* 'if it were to be seen'.

241. *viveret* = *cuset* *inter vivos*.

242. Menæchmus does not seem to doubt Menæchmo's statement, but adds 'Very good; supposing all you say to be true, I wish to find some one that can confirm your views (*ístuc*) by his authority and can pretend to know (*scíro*, not merely to guess) that my brother is actually dead'.

244. *præterea* 'beyond that', i.e. beyond obtaining an authoritative statement of my brother's death.—*quædere* is another instance of the loose employment of the infinitive; *operam summam* is of course identical in sense with *operose conabor*, whence the construction of the infinitive.

ego illám scio quam cærus sit cordi meo.

*Mæ* in scíro nodum quæris. quin nos hinc domum redimus, nisi si históriam scripturí sumus?

*Mæ.* dictum háñ facessas dóctum, si cavóis malo.

250 *moléstus* *no* *sis*: *nón* *tuo* *hoc* *fiét* *modo*.

*Mæ.* *em*, illoc enim verbo cæso *me* *servóim* *scio*:

the other *msa.* 244. Pronounced spurious by Tadowitz *Phil.* xvii 463. 244. *cordi sit carus* all *msa.*, except the palimpsest. 249. A very difficult line, not yet satisfactorily emended. *suo cæsus datum edia carus R.*, *facessas doctum et discarreas Camerarius* (*facessas et discarreas* had already been found by Maroennus), and so also R. I have adopted Brix's reading, which is, however, far from being absolutely convincing. 250. *hem* R., at the end of this line. All the *msa.* read *em*, justly adopted by R., N. Pl. Exe. 1 p. 74 and Brix, whom we follow in placing it at the beginning of the next line. 251. *idem* *cæse* R., but in his N. Pl. Exe. 1 p. 74 he prefers *illde enim cæsed*, saying that no one capable of appro-

245. *vires* = *at vira* or *quam- alvira*. The whole line is thus paraphrased by Lambinus: '*verum nisi aliquem invenero qui mihi liquido confirmet fratrem meum cæso mortuum, quamdiu vivam, nunquam id quod institui desiderium exsequi*'.

246. *illum* is an instance of the anticipation of the subject of the dependent clause, instead of *ego* (I alone) *scio quam carus ille sit cordi meo*.

247. The expression was proverbial of a foolish and unprofitable occupation: see Donatus and the other commentators on *Ter. Andr.* v 4, 38. The old English translator, W. W. (1696) simply says 'This is washing of a blackamore', and Thornton compares the proverb 'you are seeking for a needle in a bottle of hay'.—*quin* 'why not'. The question suggests a very strong exhortation.

248. *nisi si* 'except if'; comp. *Trin.* 474.—*historia* is used like the Greek *ἱστορία* in the sense of

an account of a voyage. A very funny and amusing book of Lucian's is in this way entitled *ἀληθὴς ἱστορία*.

249. 'Si pergis mihi obstrepere et verbis istis doctis atque argutis adversari, non prociat abs te aberit infortunium et malum'. *LAMIN.*—*dictum doctum* occurs also *Trin.* 380, where see our note. *dictum facessere* lit. 'to despatch a saying' (not 'to be done with it', as is wrongly stated in Smith's *Dict.* s. v. *facere*), compare the expression *rem facessere* *Rud.* iv 4, 17) means 'to pour forth wise sayings'. See, however, also *crit. note*.—*malum* = *verbera* (*Trin.* 1045).

250. *tuo modo* 'in your way'. Lambinus quotes *meo modo* ('in my own style') from *Ter. Andr.* i 1, 126, and Brix from *Pers.* iii 1, 81.

251. For *em* see our note on *Aul.* 633.—*enim* 'to be sure'; the final *m* should be dropped, thus making *-oe fai-* a dactyl.



- non potuit paucis plura plane prolloqui.  
verum tamen nequeo contineri quin loquar.  
audiu, Menaeche me? quom inspicio marsupium,  
253 viaticati hercle admodum acstive sumus.  
ne tu hercle, opinor, nisi domum revorteris,  
ubi nil habebis, geminum dum quaeris, gemea.  
nam itast haec hominum natio: in Epidamniiis  
voluptarii atque potatores maxumi:  
260 tum sucophantae et palatores plurimi  
in urbe hac habitant: tum meretrices mulieres  
nusquam perhibentur blandiores gentium.  
propterea huic urbi nomen Epidamno inditumst,  
quia nemo ferme sine damno huc devortitur.  
265 ME. ego istuc cavebo. cedo dum huc mihi marsup-

ciating Plautine rhythm would scan *enim verbo*. 253. *continere* mss., emended by Fleckeisen. 257. *quaeris* the mss. except *A* which reads *quaeris*. 258. EPIDAMNIIIS *A* and so Brix (not R.). *Epidamnii* the other mss.; the reading of our text is due to R. who first discovered a gap in *A* before *Epidamniiis*. 259. MAXUMI *A* and so Brix (not R.). 260. PLURIMI *A* and so Brix (not R.). 263. *urast* *A*, but Brix prints *urbi*. 264. SINEDAMNONUC *A*, Bothe, R., *Auc sine damno* the other mss. 265. H. CHINI *A* (R.),

252. *potuit*, *erus meus*. The observation is of course addressed to the spectators. 'He could not have so distinctly expressed more in a few words'. Observe the alliteration with *p*. 253. *tamen* should be pronounced *tame* by dropping the final *n*, the syllables *tame neque* constituting a proclitic. 254. Completely expressed the thought would be 'when I examine our purse, I cannot but come to the conclusion that we are furnished in a very sumptuous manner'.—*acstive viaticati* 'furnished as it were for a summer journey', for which not so many preparations are required as for a winter journey.

*viaticatus* in *dr. clp*.

257. *ubi nil habebis*, when everything has been spent.—Observe the jingle in the words *geminum* and *gemea*.

259. For the pronunciation of *voluptarii* see Introd. to *Anl.* p. 54.—*potator* is one who drinks habitually.

260. *sucophanta* 'sharpener'.

261. *meretrix* *mulier* may be compared with *acstus* home and such Greek expressions as *ἀστυ* *εργαστήριον*.

262. We should join *nusquam gentium*.

263. For the punning interpretation of the name we may refer to our note on v. 23 above.

265. *istuc* 'that which you

- MES. quid eo vis? ME. iam aps te metuo de verbis tuis.  
MES. quid metuis? ME. ne mihi damnum in Epidamno duas.  
tu amator magnus mulierum es, Messenio,  
ego autem homo iracundus, animi perditus:  
270 id utrumque, argentum quando habebo, cavebo,  
ne tu delinquas neve ego irascar tibi.  
MES. cape atque serva: me lubento feceris.

# CYLINDRVS. MENAECHEMVS II. MESSENIO.

CY. bene opsonavi atque ex mea sententia: II 2. bonum anteponam prandium prae-scribis.

*mih* *huc* the other mss. 267. *duas* 'eodd. Pii', *dies* or *dile* the mss., *duis* R. after Beroaldus. 268. *tu magnus amator* mss., transposed by Fleckeisen. *magnus tu amator* R. after Bothe. *perditi* *de*, *perditi* Lipsius. 271. *tu ne* R. against the mss. 275.

say'.—*cedo dum* 'just give'. Imperatives are often strengthened by the addition of *dum*.

266. *eo vis*, *vix. facere*, 'what would you do with it?'—*de* 'inferring from', i.e. according to.

267. For *duas* see our note on *Anl.* 63 and 236.

269. *ego autem* 'I on the other hand'.—*animi perditus* 'animi impotentis, hoc est, qui sibi moderari et temperare non potest.' LAMN. But in spite of this explanation, *perditus* does not appear to be the adjective required by the manifest sense of the whole passage. This would rather be *perditi*, compare Cic. pro Mil. 23, 63 *sive enim illud animo irato ac per-cito fecisset*. Nearly the same expression is used by Livy. xxi 53, *ingenium perditum ac ferox*. (Brix.)

270. According to the rule given by the grammarians (e.g.

Madvig § 284, 3) we should expect *corum utrumque*. But there are numerous exceptions to this rule; see the collection given by C. F. W. Müller, *jahrb.* 1865 p. 560 sq. With respect to *cavebo*, it may be observed that the comic writers often use the future perfect in the sense of the simple future. So also *feceris* in the following line.

Act II. Sc. II. Cylindrus, the cook, comes from the market with the provisions he has bought and first opens this 'Comedy of Errors' by mistaking Menaeche mus Socius for Menaeche mus of Epidam-nus, who was to dine with his mistress.

274. For *anteponere* compare above, v. 212.—*prae-scribis* here almost = *prae-scribis*. In prose this employment of the verbal noun would be inadmissible.



275 sed ecce Menaechmum video. vas tergo meo: prius iam convivae obambulant ante ostium, quam ego opsonatu redeo. adibo atque adloquar. Menaechme, salve. ME. di te amabunt, quisquis es. quis ego sim?

280 ME. non hercle vero. CY. ubi convivae ceteri? ME. quos tu convivas quaeris? CY. parasitum tuum. ME. meum parasitum? certo hic insanus homo. ME. dixi tibi esso hic sucrophantas plurimos? ME. quem tu parasitum quaeris, adolescens, meum?

285 CY. Peniculum. ME. ubi.....meum? ME. peniculum tuum ecce in vidulo salvum fero.

*videon. e tergo B. emended by Gruter. 276. ambulant mss., corrected by R. 278 sq. di te amabunt quisquis ego sim mss., emended by R., who proposes the following supplement for v. 279: tun hinc scis qui sit, qui sciat] quis ego siem. 280. ubi sunt convivae R. 282. certe mss., emended by R. 285. om. in all mss. except the palimpsest. R. proposes the following supplement:*

*Cr. Peniculum. [Mxn. quis is Peniculust aut] ubi is est meus? 286. tuum added by R., om. mss. 289. pretii mss., emended by*

275. *vas tergo meo* 'woe to my back'. He is of course afraid of punishment for having been too long in getting the provisions.

276. *obambulare* occurs also *Capit. iii 1, 31. Trin. 315. Poen. prol. 19*, and should also be restored *Cas. iv 1, 10* *vestitus laute exornatusque obambulat*, the sense being 'he walks up and down in expectation of something to come'.

277. *opsonatu* = *ab oboenan. do*. So again *v. 283*.

278. *di te amabunt* is a formula expressing thanks; see note on *Trin. 284*.

280. The hiatus in the caesura of the iambic senarius is justified by the change of speakers, which necessitates a strong pause. The cook uses the plu-

ral *convivae ceteri*, as he had previously declared the parasite to be equal to eight. The copula *sunt* is sometimes omitted in pointed questions; e. g. *Asin. i 3, 44 ubi illacc quae dedi ante?* *Ter. Eun. iv 7, 10 ubi alii?* *Andr. iii 1, 19 num immemores discipuli?*

282. *certo* 'for certain, to be sure'. *certe* means 'at least'.

283. Cicero would have said *nonne dixi* 'have I not told you'. Plautus does not use *nonne*, as has been shown by A. Spengel ('die Partikel *nonne* im Altlatein', Munich 1867); he employs *ne* in its place.

285. See crit. note.

286. The slave observes that he has his master's 'peniculus' ('dialtelout') safe in his wallet.

Cr. Menaechme, numero huc advenis ad prandium: nunc opsonatu redeo. ME. responde mihi, adolescens: quibus hic pretiis porci veniunt? 290 sacris sinceri? Cr. nummis. ME. nummum a me accipio:

iube te piari de mea pecunia. nam equidem edepol insanum esso te certo scio, qui mihi molestus homini ignoto, quisquis es.

297 Cr. ost tibi Menaechmo nomen, tantum quod sciam.

298 ME. pro sano loqueris, quom me appellas nomine.

*the Italians of the 15th century. 290. nummum om. all mss. except A. 292. edepol added by R., om. mss. 297—302. The mss. order of these lines is indicated by the marginal numbers. The order adopted in our text is due to Briz. 297 is given in strict conformity with the mss. R. reads: hem, tibi Menaechmo*

287. *numero* 'too soon' or 'too quickly'. *Comp. Ampl. i 1, 25. Cas. iii 5, 21. Epid. ii 2, 121. Mil. gl. v 1, 7. Poen. v 4, 100.*

289. Pigs were a favourite offering to obtain the restoration of a sound mind. 'Porci sacri, sive ut veteres loquebantur, sacros et sinceri immolabantur ab iis qui piaculum aliquod admiserant aut qui insani extiterant. significat igitur Menaechmus eorum case insanum. hunc locum autem explicat Varro libro ii de re rustica capite 1: fere ad quattuor menses a mamma non diiunguntur agni, haedi tres, porci duo: e quibus, quantam puri sunt ad sacrificium, ut immolentur, olim appellati sacres, quos appellat Plautus cum ait quanti sunt porci sacres. idem eodem libro capite 4 (§ 16) apertius et planius: cum porci depulsi sunt a mamma, a quibusdam delici appellantur neque tam lactentes dicuntur. qui a partu decimo die habentur puri, ab eo appel-

*lantur ab antiquis sacres, quod tum ad sacrificium idonei dicuntur primum. itaque apud Plautum in Menaechmis, cum insanum quem putat, ut pietur in oppido Epidamno, interrogat: quanti hic porci sunt sacres?* LAMN.

290. *sacres* is the plural technically used in sacrificial language, instead of the ordinary *sacri*.

291. For *tubē* see *Introd. to Aul. p. 26*.

293. *homo ignotus* 'a stranger'.

297—302. See crit. note.

297. The usual expression is *quod sciam*, but there is no reason to suspect the reading of the text, as *tantum* imparts a certain ironical force to the passage. We should translate 'at least as far as I know'.

298. At first the cook had addressed Menaechmus without express mention of his name, but now he has addressed him by name (*appellat nomine*).





- 299 sed tibi novisti mēd? CY. ubi ego te nōverim, 20  
 300 qui amīcam eram meam hābeas hanc Erōtium?  
 301 ME. neque hērcle ego habeo nēque te, qui homo sis,  
 scio.  
 294 CY. Culīndrus ego sum: nōn nosti nomēn meum? 20  
 295 ME. seu tū Culīndru's seu Colīndrus, pērieris.  
 296 ego tē non novi nēque novisse adeō volo.  
 302 CY. non scīs quis ego sim, qui tibi sacpīssime  
 cyathīssō apud nos, quādo potas? ME. hēi mihi,  
 quom nīhil est, qui illic hōmini dimminuām caput. 20  
 305 ME. tun cyathīssare mīhi soles, qui ante hūnc diem  
 Epidāmnūm numquam vīdi neque venī? CY. negas?  
 ME. nego hērcle vero. CY. nōn tu in illīco aēdībūs

nomen tamen est quod sciam. 299. tu me R. after Pylades, me msa., mēd Brix. See also R.'s N. Pl. Exo. i p. 50. 300. habēas eram meam msa., transposed by R. 301. ego om. all msa. except A. 294. nomen non nosti R. after Dothe; we have followed Brix in maintaining the ms. order of these words. 295. colīndrus msa., colīndrus Lambinus. Plautus probably wrote si instead of the first sen. 302. tibi mē qui R. against the msa. 304. illi msa., illic R. 305. I follow R.'s reading. di (qui lib) illos homines que

299. novisti should be translated as the real perfect of *nocere*: 'where did you make my acquaintance?' But in v. 294, *novi* stands in its usual present sense 'you know'.

295. The joke intended by Menaechmus is not quite clear. It is, however, very probable that *Culīndrus* should here be connected with *culus*, and *Colīndrus* with *collis* = *caules* (to be taken in an obscene sense = *prae*, *mentula*). The editors differ considerably both as to the reading and the explanation of this passage. — *pērieris*, *arē* — *la*.

296. *ego*: I at least do not know you—in whatever way you may have become acquainted

with my name.

302. *tibi* should be pronounced as an iamb.

303. *cyathīssō* = *κυσθίσω*: comp. note on v. 11 above.

304. *quom nīhil est* 'because I have nothing'. As *quom* is here manifestly causal, we should put the verb in the subj. after it in Ciceronian Latin, but in Plautus even a causal *quom* is joined with the indicative. — *illū* = *illū* (dative), by no means uncommon in Plautus. — *dimminuere* is a compound peculiar to the comic writers, instead of *diminuerē*, and only used in the two phrases *d. caput* and *d. cerebrum*. Compare *Most.* i 2, 109. *Ter. Eun.* iv 7, 33. *Ad.* iv 2, 32.

- habitās? ME. qui di illos, qui illic habitant, pērdunt.  
 CY. inēānit hic quidem, qui ip̄sus male dicīt sibi. 20  
 310 audīn, Menaechme? ME. quid vis? CY. si me cōn-  
 sulas,  
 nummum illum quem mihi dūdum pollicitū's dare  
 iubeās, si sapias, pōrculum adferri tibi.  
 nam tū quidem hērcle cēto non sanū's satis,  
 315 Menaechme, qui nunc ip̄sus male dicās tibi. 20  
 ME. heu, hērcle hominem molēstum et odiosūm  
 mihi.  
 CY. solēt iocari sacpe mecum illōc modo:  
 quam vis ridiculus est, ubi uxor nōn adest.  
 quid ais tu? ME. quid vis, nēquam? CY. satin hoc,  
 quōd vides,  
 320 tribus vōbīs opsonātumst an opsono āmplius, 20

illū msa. di homines Brix. 309. quidem R. after Dothe, equidem msa. id se msa., ip̄e R. with the Italians, ip̄sus Luchs in Studemund's Stud. i 1. p. 47. 313. sann's Bentley, sannus msa. This line and the following are pronounced spurious by Vahlen Rh. Mus. xvi 635. 316. multum msa., molestum Camerarius, comp. v. 323. R. places *heu* 'extra verum' and reads the line itself *hērcle hōminem inēptum* (not in the msa.) *māltum et odiosūm mihi*. Brix introduces his favourite *hominem*. 319. *inquam* R. (who was also the first to divide the persons properly). 320. *vōbīs*

308. *qui* (the old ablative of the indefinite pronoun) in execrations has the same power as *utinam*. See my note on *Ter. Phorm.* 123. — *pērdunt* a Plautine form = *perdant*.

309. *hic quidem* 'he indeed': though he tries to fasten the name of madman upon me, I should rather say that he is mad himself. — Wherever *ip̄e* is followed by *se esse sibi*, Plautus seems to have preferred the original full form, as has been shown by Luchs (see crit. note).

311. We should properly expect *nummo illo*. This is,

however, an instance of attraction nearly parallel to *Trin.* 985, *illum quem ementitū's, is ego enim*. — *dūdum* 'but now'.

317 sq. These two lines are addressed to the spectators.

318. *quāvis* 'ever so much', orig. = *tam... quāvis* 'as much... as you please'. — *ridiculus* 'witty', or 'full of jokes'.

319. *quid ais* is introduced a new subject into the conversation. — In saying *hec quod vides* the cook shows Menaechmus the contents of his 'sportula'.

320. *tribus* should be pronounced without its final s. —



tibi ét parasito et mûlieri? ME. quas mûlieres,  
quos tú parasitos lóquere? MES. quod te urgét  
scelus,

qui huic aís molestus? CY. quíd tibi mecúmst rei?  
ego té non novi: cum hóc, quem novi, fábulor.

325 ME. non édepol tu homo sánus es, certó scio. 30

CY. iam ego hacé madebunt fáxo: nil morábitur.  
proin tú ne quo abeas lóngius ab aédibus.

numquíd vis? ME. ut eas ináxumam malám cruceni.

CY. te ire hércle meliust întro iam atque accumbere,

330 dum ego hacé appono ad Vólcani violéntiam. 35

om. R. against the mss. 321. *quas tu mulieres* mss., *tu om.* Pylades. 323. *tibi nam* R., but *nam om.* mss. 326. *ego* Acidalian, *ergo* mss. 327. *habeas* mss., emended by the early editors. *ne hinc abeas longius quo* R. 328. *maxumam* in R. with the Italian critics. 329. *ire hercle meliust te interim* mss., *intro*

For the shortening of the first syllable in *appono* we may refer to our Introd. to the Aul. p. 57. *an appono* means 'or am I to buy still more?' the indicative in these dubitative questions being not foreign to the habit of Plautus. See our note on Trin. 1062.

322. *loquere, &d eripares* *lyce*.—*scelus urget* *te* means 'some wickedness is now visited upon you', hence your madness which shows itself in your troubling my master with these foolish importunities. In a similar manner, Hegio exclaims *quod hoc est scelus* Capt. 758, which Brix justly explains as equivalent to *quid hoc est infelicitatis*.

323. The relative sentence *qui huic aís molestus* implies a consecutive sense, = *ita ut*. Hence the subj.

325. The hiatus in *tu homo* is legitimate; Introd. to Aul. p. 68.

326. *iam* 'directly'.—*madebunt fáxo* 'shall soon be cooked, I warrant you'; see note on Trin. 60.

327. In *longius* we have an instance of the original long quantity of the neuter suffix of the comparative. See Introd. to Aul. p. 14. The sense of the comparative is 'farther off than necessary'.

328. *numquid vis* ('you don't want anything else, do you?') is the common 'formula abeundi'.—The comic poets use both *in malam rem ire* and simply *malam rem ire*. On Ter. Eun. 536, where the latter phrase occurs, Donatus has the following observation—*hoc adverbialiter dicit, quem admodum dicimus domum ibi*. For instances in Plautus see Poen. ii 48. iii 6, 4. Capt. iii 1, 9.

330. *ad Vólcani violentiam* is most probably a parody of

ibo întro et dicam te híc astare Erótio,  
ut te hinc abducatur pótius quam hic adstés foris.  
ME. iamne ábiit? ábiit. édepol haud mendácia  
tua vérba experior éssó. MES. observató modo:

335 nam istic meretricem crédo habitare mûlieroim, 30  
ut quídem illo insanus díxit, qui hinc ábiit modo.  
ME. sed mîror, qui ille nóverit nomén meum.

MES. minime hércle mirum: mórem hunc meretrícés habent:

ad pórtum mittunt sérvolos, ancíllulas:

340 si quas peregrina návis in portum ádvenit, 35  
rogítant quoiatis sit, quid ei nomén siet:

emended by Dielschleus, the rest by R. 330. *Vólcani ad* R. after Dothe. 333. The second *abiit* is not in the mss. and was added by Gruter. 336. *abiit hinc* R. against the mss. 338. *mirum* R., but *mirum* of the mss. is justly defended by Brix. 340. *sed* *qua* mss., emended by Kampmann (R.). 341. *rogant* B., *rogitant*

some tragic phrase, which sounds very ludicrously in the mouth of a cook.

336. The first syllable in *ille* is used short, the syllables *ut quid il* constituting a dactyl.

337. *qui* 'in what manner, how'. *noverit* is again a real perfect 'he learnt'.

338. As Brix observes, the copula (*est*) is never omitted in Plautus in the expressions *certum est*, *par est*, *aequum est*, *opus est*, *usus est*, *melius est*, *salus est*, *negotium est*, and some similar phrases; but *est* is generally omitted in expressions partaking of the character of an exclamation, e.g. *facets dictum* Capt. 172. Ter. Eun. ii 2, 57. *emptum* Capt. 176. *nimium bonae rei* Stich. ii 2, 55. *nimis factum bene* ib. 51. Epid. ii 2, 25. *scitum totum* Bacch. ii 2, 51. *tua factum opera* Pers. v 1, 22. This is especially so in the various

phrases in which *mirum* appears, e.g. *mirum vi*, *mirum quin*, *mirum quid* Amph. iii 2, 73. *mirum si* Trin. ii 2, 50. *minime mirum* Ter. Haut. ii 3, 4. *non edepol mirum* Hec. i 2, 85. conf. ii 1, 23. Brix justly compares the Greek *ὀδὸν θαυμαστόν, ἢ θαυμαστόν*;

339. The diminutives may be rendered 'their cozening slaves and maids'. It may be added that *ancilla* is commonly used as the fem. of *servus*, the regular *serva* being extremely rare. (See Diet.)

341. *Gratule cuius, cuius nominatim etiam cuiatis communi genere antiqui proferebant* Priscian vii 28 (p. 123 H.) who quotes the present passage and Poen. v 2, 33. The same nominative occurs Curs. iii 87. Diacoh. fragm. 28.—For the expression *quid nomen siet*, comp. Trin. 336. Zumpt § 184, note.



postilla extemplo se adplicant, adglutinant;  
 si polloxerunt, perditum amittunt domum.  
 nunc in istoc portu stat navis praedatoria,  
 345 apē quā cavendum nobis nunc cōsuo.  
 Mx. monēs quidam horelo recto. Mx. tum demum  
 sciam  
 rectō monuisse, si tu recto cāvoris.  
 Mx. tace dūm parumpor: nām concropuit cātium.  
 vidēmus, qui hinc egreditur. Mx. hoc ponam intorim.  
 350 adērvatoto huco sūltis, navalēn podca.

## EROTIVM. MENAECHMVS II. MENENIO.

Er. sino foris sic: abi, nolo operiri: II 3.  
 intūs para, curā: vido,

the other man, and Priscian. 312. *post illac R.* emended by Gualtmina. 344. *navis* should be pronounced as a monosyllable word, like the Greek *ναῦς*. Comp. *navis* = *navis*, *navis* = *navis*. The ordinary pronunciation might be easily introduced into the present passage by writing *portus* instead of *portu*.

342. *amittunt* = *dimittunt*, very common in the comic poets.

344. The first syllable of *istoc* is used short, *nunc* in *ist*, constituting a dactyl. For the pronunciation of *navis* see *erit*, note. — *praedatoria*, *ἀπαρτῆς*.

347. In *prono* we should say *me recto monuisse*. The construction is here quite like the Greek in sentences containing the same subject.

348. For *tacē dūm* see *Introd.* to *Anl.* p. 26. — *concropuit cātium*, *ἐκκρόπει τῆς κατῆρας*.

349. *hec*, the 'vidulus' carried by Menenio, see above v. 350. — *ponam* = *deponam*.

350. *sūltis* = *al vultis*, just as *ole* = *al vis*, *cede* = *al andes*. — *navalis podca* = *remipre*, the mariners who had followed Menaechmus and Menenio with

their luggage (here indicated by *huc*).

Act II. Sc. III. Erotium comes out of her house and falls into the same mistake as the cook. Menaechmus, however, resolves to avail himself of this opportunity and accepts her invitation for dinner.

351. *sic*, 'thus', as I leave the door, half open. — *forte* should be pronounced as a pyrrhic, the first foot of this anapaestic line being a proceleusmatic. — In *abi* the ending of the imperative is shortened, and *sic abi* forms a dactyl. — *operiri*, viz. *cas* (i.e. *forte*). In some editions (e.g. Mitschli's) we find the perverse reading *operiri*. — The words Erotium speaks on coming out of her house are of course addressed to a servant who has followed

quod opūst, fiat. stornite lectos,  
 incendite odoros: mūditiā  
 355 inlēcobra animo sit amāntum.  
 amānti amoonitās malost, nobis lueroat.  
 sed ubi illost, quem coquos anto adis ait cōso?  
 atquo occum video,  
 qui mi est uni et plurimum prodest.  
 item hūo ultro fit, ut meret, potissimum nostrae ut  
 sit domi.  
 360 nunc cum adibo: adloquar ultro.  
 animulo mi, mihi mirā videntur  
 to hic stāro foris, fors quod pteant  
 magis, quā domus tua, domus quom hūo  
 tua sit.

stat. 351 sqq. The editors differ considerably in arranging the first lines of this cantionum. R.'s reading is as follows:

sino foris sic: abi.

nolo operiri: intūs para, curā, vido.

We have followed the distribution of the two lines such as it is in the man., which likewise give *operiri*, not *operiri*. 355. *animo* at *una*, *ait* *Briz*, *animos* *ea* *R.* after U. Hermann. 358. *qui mihi*

her to the door. She herself does not want the door to be shut, because she expects Menaechmus to go in again with her directly.

353. *sternere lectos* means to cover the seats (which were of plain wood) with cushions and 'ventis stragula'.

356. Observe the paronomasia in the beginning of the line. — *malō* = *damno*, as may be seen from the antithesis.

358. The final *m* in *plurimum* should be dropped.

359. *potissimum* should probably be pronounced with the second syllable short, as if it were *potissimus* (which it is, in fact, the Plautine spelling of the word, doubling of consonants being not practised before

Ennius). Erotium has, as we know, more than one lover, but here she speaks as if Menaechmus were the greatest favourite.

361. Observe the endearing diminutive in Erotium's address to Menaechmus. In the same manner, a favourite modern Greek way of addressing beloved persons, is *ψυχρά μου* or *καρδιά μου*. — For *mira* videntur comp. *Trin.* 361 *mira* sunt with our note.

362. *forte* *quod* should be read as an anapaest. For *forte* see *Introd.* to *Anl.* p. 29 sq.

363. The words *domus tua* constitute a proceleusmatic. — *quom* = 'because indeed', in which *quom* a causal *quom* is joined with the subjunctive even in Plautus. This subj. is,



365

omnō paratumst,  
ut iussisti atque ut voluisti, 15  
nequo tibi satuit ulla mora intus  
prandium, ut iussisti, hic curatumst:  
ubi libet, illicet accubitum.

ME. quicquid haec mulier loquitur? ER. equidem  
tecum. ME. quid mecum tibi

370 fuit unquam aut nunc est negoti? ER. quia pol to  
unum ex omnibus

Venus mo voluit magnificare: nequo id haud im-  
merito tuo.

nam censor solus bene factis tuis mo florentem  
facia.

ME. certo haec mulier aut insana aut ebrius,  
Menaechmo,

est aut et plurimum pridet R. 366. tam om. mss., added by G.  
Hermann. 368. tre licet mss., licet tre R., licet dix. 371. haud

properly speaking, a potential,  
and corresponds to a Greek  
optative with *ds*.

366. tam 'beneforth'. (See  
crit. note.)

368. ubi is used of time.—  
illicet=tre licet (which is here  
wrongly given by the mss.); for  
examples see v. 225. Capt. III  
1. 9. 11, 22. Most. III 2, 101  
(dix).

371. For *magnificare* and  
analogous formations see my  
note on Aul. 718.—On *neque...*  
*haud dix* has the following  
observation: 'As the negative  
power of *neque* is weakened by  
its being a combination of the  
copula and the simple negation,  
the popular speech frequently  
adds a second negative particle  
without destroying the negative  
character of the sentence. It  
is then the rule that the two  
negations should be separated

by another word. There are  
the following instances of this  
in Plautus. Bacch. IV 9, 114  
*neque ego haud committam ut—  
dicas*. Epil. v 1, 67 *neque ille  
haud obiciet mihi pedibus esse  
provocatum*. Pers. IV 8, 60 *ne-  
que mi haud imperito eveniet,  
tali ut in luto haerem*. Bacch.  
fr. 26 *neque id haud subditi-  
ploria [oppidum] arbitror*. This  
peculiarity occurs only once in  
Terence, Andr. I 2, 84. We  
may also compare Pl. Cure. IV  
4, 23 (*atque*) Mil. gl. v 18.  
Men. 1029'.

372. In prose we should say  
*beneficia*.

374. The hiatus in *quod  
homi* is legitimate: Introd. to  
Aul. p. 68.—The subjunctive in  
the relative sentence is due to  
the notion of causality implied  
in it.

quod hominem ignotam compellet me tam fami-  
liariter.

375 ME. dixi ego istace hic solero fiori? folia nunc  
cadunt,

praesit si triduum huc hic orimus: tum arbores in  
te cadunt.

nam ita sunt hic meretrices: omnes elecebrae argou-  
tarino.

sed sino mo dum hanc compellere. hunc mulier,  
tibi dico. ER. quid est?

ME. ubi tute hunc hominem novisti? ER. ibidem,  
ubi hic mo iam diu:

380 in Epidamno. ME. in Epidamno? qui huc in  
hanc urbem pedem,

nisi hodie, nunquam intro totulit? ER. hodia, deli-  
cious facia.

mi Menaechmo, quin amabo is intro? hic tibi erit  
rectius.

om. mss., added by Pylmaier. 377. R. does not punctuate after  
*meretrices*. 379. in hunc mss., tute hunc Botho, II., in talis

375. *dixi*=*nonne dixi*.—*in-  
tace*, ea quae tibi unus sunt.  
—*folia nunc cadunt* would seem  
to have been a proverbial ex-  
pression, though we cannot  
produce it from any other place.  
The meaning is 'if you com-  
pare what happens now to what  
will happen three days hence,  
the comparison will be just as  
the leaves of a tree are to the  
tree itself'.

376. For *praesit* see our note  
on Aul. 503, where the analo-  
gous *praequam* occurs.—*triduum  
huc* 'three days from now'.

377. *elecebra*, a word no  
doubt formed by Plautus, and,  
it would seem, used only in this  
passage. Compare *illecebra*.

378. *dum* belongs to the im-

perativo. See v. 380.—*tibi dico*  
'I speak to you'.

379. For *novisti* see note on  
v. 299.—*ibidem* is the usual  
proverbial in Plautus, not *ibidem*.

380. In *Epidamno* is but occa-  
sionally used instead of *Epidamni*;  
the latter corresponds to the  
French expression with *a*, the  
first to *dans*.

381. Plautus uses the origi-  
nal form of the perfect *totulit*  
in several places.—*delicias fa-  
cere* 'to joke, jest', *faits des  
plaisanteries*.

382. *amabo* 'I pray you,  
please': very common in Plau-  
tus and Terence. See Ter.  
Eun. 180.—*hic*=*apud me*, 'in  
my house'.—*rectius* 'better'  
than where you are now.





ME. haec quidem edepol recte appellat meo me mulier nomine.

nimis miror, quid hoc sit negoti. ME. oboluit marsuppium

385 huc istuc, quod habes. ME. atque edepol tu me monuisti probe.

accipe dum hoc: iam scilicet, utrum haec me magis amet an marsuppium.

ER. eamus intro, ut prandeamus. ME. bene vocas: tam gratias.

ER. cur igitur me tibi iussisti coquere dudum prandium?

ME. ego te iussi coquere? ER. certo tibi tu et parasito tuo.

390 ME. quod malum parasito? certo haec mulier non sanas ratis.

ER. Peniculo. ME. quis istest Peniculus? qui extergentur balneo? 40

Briz. 384. *sit* mss., *est* R. 389. *egone* mss., emended by Bothe. —*is* om. mss., added by R. 391. *balneo* with the superse.

384. For *oboluit* ('she has got an inkling of') see our note on Aul. 214.

386. Futures in *ibam* and *imperfects* in *ibam* are not uncommon in Plautus and Terence.

387. *eamus* becomes disyllabic by way of synizesis.—*bene* = *benigne* 'you are very kind to invite me'.—Festus p. 360 says '*antiqui tam etiam pro tamen usi sunt*': this shortened form *tam* (= *tamen*, Introd. to Aul. p. 26) is, however, exceedingly doubtful in the passages quoted by Festus. The expression *tam gratias* occurs also Isend. ii 4, 23; Stich. iii 2, 18; compare Most. v 2, 9 *de cena facio gratias*, and may be explained without taking *tam*=*tamen*, as

has been shown by Ribbeck Lat. Part. p. 28, by supplying (*tam*) *quam si accepissem quod offera*.

388. *dudum* 'not long since'. So again v. 392.

390. For *malum* as an interjection ('the deuce') see our note on Aul. 426.

391. *balneo* occurs in Plautus only in this passage. Placidus gloss. p. 18 ed. A. Denorling has two articles which may be referred to this passage: '*balneo*, calcet mulieris alii', and '*balneo*, calcamenta': the editor adds in his note references to other glossaries, from one of which it appears that the explanation of this glossematic word is due to Varro.

ER. scilicet qui dudum tecum venit, quom pallam mihi

detulisti, quam ab uxore tua surrupuisti. ME. quid est?

tibi pallam dedi, quam uxori meae surrupui? isnan es?

395 certo haec cantherino ritu mulier astans somniat.

ER. qui lubet ludibrio habere uno atque iro infitiis mihi

facta quae sunt? ME. dic quid est id quod negem, quod fecerim?

ER. pallam te hodie mihi dedisse uxoris. ME. etiam nunc nego.

ego quidem neque umquam uxorem habui neque habeo: neque huc

400 umquam, postquam natus sum, intra portam penetravi pedem.

*duxae* R., emended by Sentarius. 395. *certe* mss., *certo* F. *mulier cantherin ori tu* mss., *mulier cantherino ritu* Sentarius, transposed by R. who subsequently (N. Pl. Exo. i p. 64) maintained the mss. order by reading *ritud*. 397. *quod f.* mss., *quom* R. 398. *uxoris*

392. *scilicet* 'of course', with a certain tinge of irony.

395. 'Non est dubium quin equi etiam stantes dormiant et somnient. porro cantherii equi sunt castrati: itaque et cantherios stantes somniare et cantheriorum somnia placidiora et tranquilliora esse quam equorum probabile est. quin constat cantherios magis quam equos stantes dormire ac somniare'. LAMBINUS.

396. *qui lubet* = *qui fit*, *ut tibi lubet*.—*ire infitiis* = *infitiari* (from *fateri*). The construction of the accusative is like *venum ire* (*venire*).

397. The question dependent on *dic* is put in the direct form of the indicative. *quod*

*negem quod fecerim* = *quod dicis me negare, quamquam id fecerim*. The two relative sentences should be taken as coordinated members. Their relation would be clearer if their order were altered in this way *quod fecerim (et) quod (nunc) negem (me fecisse)*.

399. The hiatus in the caesura of the trochaic septenarius (after *uxoris*) is legitimated.

400. *penetrare* in need as a transitive verb by Plautus in the phrase *pedem penetrare* (in prose we should say *inferre*), which occurs here and below v. 816, and in the reflexive *se penetrare* (Trin. 276. 291. 314. Amph. i 1, 94. Truc. i 1, 23).



prāndi in navi: inde hūc sum egressus, hīc te con-  
veni. ER. occere,  
pērii misera. quā tu mihi nunc nāvem narras?

ME. ligneam,

saēpo tritam, saēpo fissam, saēpo excusam malleo,  
quāsi supellex pellionist: p̄lus palo pr̄xumust.

403 ER. iām, amabo, desiste ludos fācere atque i hac  
mccūm semul.

ME. nescio quem tu, mūlier, alium hōminem, non  
me queritas.

ER. nōn ego te novī Menaeochmum, Mōscho pro-  
gnatūm patre,

qui Suracūsis perhibero nātus esse in Sicilia,

410 ubi rex Agathoclēus regnator fūit, et iterum Pintia,

ad iam BDa, emended by Colvins and Gruter. 401. *hic* om.  
ms., added by the present editor (et had been added by R.).  
403. *axam* ms., em. by R. *exensam* ms., emended by Scaliger.  
404. *pellionis* ms., emended by R. 405. *desine* ms. (*idem me*  
*amabo, desine* R. adding *me*, but admitting a faulty dactyl in the  
third foot), *desiste* Flockeisen Jahrb. 1867 p. 629.—After this line  
R. assumes a gap of one line. 407. *nam nescio quem mulier* R.,  
the reading in our text is due to Flockeisen. *nescio quem* R. *nam*  
*quem* the other ms. 410. R. subsequently proposed *sibi Agatho-*  
*cles rex*, against the ms., which he followed in his edition.

403. Like many women, Ero-  
tium uses strong phrases in a  
greatly weakened sense. Hecoe  
her exclamation *perit misera*  
should not be taken as any-  
thing very serious. — *narras*  
means merely 'to mention' or  
'talk of'. This is very fre-  
quent in the comic writers.—  
Menaeochmus' answer is of course  
ironical. He speaks as if he had  
gravely to answer a question, in  
which *quam* means as much as  
*qualem*.

403. The ship had often  
sprung a leak and then been  
repaired, during which process  
it was 'bethumped with a  
mallet'.

404. Observe the frequent  
alliterations in this line.—*Peg*  
is close to *peg* in the ship, just  
as in a fur shop.

405. *amabo*, 'please'.

406. *nescio quem* should be  
taken as one word, or at least  
as one notion, just as the French  
*je ne sais quoi* is often used in  
the sense of 'quelque chose'.

407. *non ego te novi*, 'do  
you actually mean to say that  
I do not know you?'

410. *Agathocles* reigned over  
Syracuse from 317 to 289 be-  
fore Christ.—*iterum*, 'in the  
second place'. *Pintia* is not  
known as king or tyrant of Sy-  
racuse, but there was about 280

tērtium Liparō, qui in morte rēgnum Hieroni trā-  
didit,

nūc Hierost? ME. haud fālsa, mulier, praedicās.

MES. pro Iūppiter,

nūm istaec mulier illinc venit, quās te novit tām  
cātē?

415 ME. hērcle opinor pērnegari nōn potest. MES. nō  
fēcōris.

pēristi, si intrāsis intra līmen. ME. quin tu tāce  
modo:

bēno res geritur. fālsentabor, quicquid dicōt, mūlieri,  
sī possum hospitium nancisci. iām dudum, mulier,  
tibi

420 nōn imprudens fālvorsabar: hūc metuebam nē meae  
ūxori renūntiaret dō palla et de prāndio.

*pintia* ms., emended by R. 413. After this line a gap was  
pointed out by Ladewig, who likewise discovered the gap

b. Chr. a tyrant of Agrigentum  
of the name of *Phurias*, and it is  
possible that Plautus makes  
Erotium mistake one Sicilian  
tyrant for another.

411. A tyrant of Syracuse  
of the name of *Liparo* is alto-  
gether unknown in history, nor  
did *Hiero* ascend the throne by  
quiet succession. He was elected  
*εραρυγός* in 289, and be-  
came king in 265.

413. In a gap which has  
been justly assumed after this  
line, Erotium should be sup-  
posed to have repeated her in-  
vitation. A supposition of this  
kind is absolutely necessary on  
account of the expression *per-  
negari* in the following line.

415. *pernegare* = *persistere* in

*negando*. Menaeochmus had  
twice already declined Ero-  
tium's invitations.

416. *perististi*, 'you are as  
good as lost'.—*intrassis* = *in-  
traveris* = *intraveris*.—For *ideo*  
see Introd. to Ani. p. 26.

417. Here a line has dropped  
out in which Menaeochmus was  
ordered to stand back. Below,  
v. 432, he is told to come again  
nearer.

419. *et*, 'if perhaps'.

420. *non imprudens* = *consul-  
ta*.—*advorsari*, 'speak against',  
i.e. say the contrary of what  
another says.—In *hunc metue-  
bam* *ne renūntiaret* we have an  
instance of 'anticipatio', so  
common in Plautus.



nūnc quando vis, eāmus intro. ER. etiam parasitūmanes?

ME. neque ego illum maneo neque flocci facio, neque si venerit,

cūm volo intro mitti. ER. ecceator haud invita fecero.

425 sed acin quid te amābo ut facias? ME. impera quidvis modo.

ER. pāllam illam quam dūdum dederas, ad phrygionem ut dēferas,

ut reconcinnētur atquo ut ōpera addantur quas volo.

ME. hērclo qui tu recte dicis. eādem ōpera ignorābitur,

after v. 416. 422. *intro eamus* Guyot, Müller Pros. p. 581; but the hiatus in the cacsura is quite legitimate. 428. *quin* R., but *qui* of *mas.* has been justly defended by Fleckelsen.—*opere om.*

423. *etiam*, 'still' or 'yet', to be understood of time. 'Won't you yet wait for your parasite?'

424. *fecero* is another instance of a futuro perfect used in the sense of a simple futuro.

425. *amabo* 'I will ask', a sense derived from the parenthetical use of *amabo*, with imperatives, when it means 'do this and I will love you for it'. Brix compares Truc. iv 4, 19 *immo amabo ut has dies aliquas sinas cum esse apud me*. See also below v. 531.—Menaechmus' answer is slightly ironical, as it should be understood with a certain reservation—only command me, but I'll see what I can do. Erotium of course concludes him to be quite ready to do anything she demands.

426. Instead of *dederas* we should, perhaps, rather expect the perfect *dedisti*. There are other instances in Plautus in

which the pluperfect seems to be used instead of the perfect.

427. *opera* refers to additional trimming and other embellishments.

428. The ablative of the indefinite pronoun *qui* (originally 'somehow or other') is often used with an asseverative force, compare *atqui*. This is especially seen in the comic style in the phrases *hērclo qui*, *edepol qui*, *ecceator qui*, and *quippe qui*. See our notes on Aul. 346 and Trin. 461.—*eādem* (which should be treated as a disyllable, by way of synizesis) is very common in Plautus in the sense of 'at the same time'. We should supply *opera*, as appears from the passages quoted in my note on Trin. 578. In the present place, it is very probable that *opera* was likewise added by the poet himself, though it was omitted by careless scribes.

no ūxor cognoscāt te habere, si in via conspēxerit. 430 ER. ōrgo mox auferō tecum. quādo abibis. ME.

māxime.

ER. cānus intro. ME. i, iām aequar tod: hūnc volo etiam cōloqui.

Ōho, Messenio, *ad me* accede huc. MES. quid negotist? ME. sūscipo *hōc*.

MES. quid eo opust? ME. opust. scio ut me dicas.

ME. tanto nequior.

ME. [*tūce*]

435 hābeo praedam; tāntum incepti ōperis. i, quantū potes

*mas.*, added by Fleckelsen, ca R. 431. *i om.* *mas.*, added by the present editor. *ad* Guyot, *te mas.* (ll.). 432. *ad me om.* *mas.*, added by R. *suasce* R., *suasce* *mas.*, *hoc om.* *mas.*, added by Brix (?).—After v. 432 a gap was pointed out by Brix. 434. 'hic necesse est talis versus intercederet, quo et intraudi consilium suum Menaechmus aperiret (coll. v. 437) et tacito servum inberet (coll. v. 438). quare *tace* posui in principio. aliaquo quo casset, illud quidem potuerat etiam post v. 436 dici atque ita te servari v. 437' R. 436. *i* Gruter, *et* the *mas.* (which arose from xi being misread as x), *i et ll.*, *et* Brix. *potes mas.*, *potest* Douss, R.

430. *mas* is explained by the epexegetical sentence *quando abibis*.—*maxime* corresponds to the Greek affirmation *adixera*, 'willingly'. Comp. Asin. v 2, 54. Cure. ii 3, 86. Rud. v 3, 54.

431. *eamus* should be pronounced as a disyllable, by way of synizesis.—*i am*, 'directly'.

432 sq. Menaechmus had previously deposited his luggage and is now told to take it up again. Brix aptly compares v. 197, *sustine hoc*. In the gap which has been justly assumed after this line, Menaechmus should be supposed to have informed Messenio of his intention to follow Erotium into her house. Messenio then asks his

master why he considers this necessary; but Menaechmus replies somewhat gruffly 'it is necessary', i.e. he declines to give his reasons, and puts off any possible remonstrance on the part of his servant by adding *scio ut* (i.e. quoniam) *me dicas*. Messenio shrugs his shoulder and drily adds *tanto nequior* (sc. eo), 'so much the worse for you, if you do this foolish act so deliberately'. For the expression comp. Ter. Ad. 528 with our note.

435. Menaechmus feels certain of the success of his scheme, hence his expression, *habeo praedam*. The colouring of the passage is again of a military



abduc istos in tabernam actutum devorsoriam.  
tū facito ante solem occasum ut vénias adversum  
mihi.

MES. nōn tu istas meretrices novisti, ére? ME. tace,  
inquam, *atque hinc abi*.

mīhi dolebit, nōn tibi, si quid ego stulto fécero.

440 mūlier hāc stulta atque incitast: quāntum per-  
spexi modo,

est hic praeda nobis. MES. perii. iā mne abis? pe-  
riit probo:

436. *abduc* R. against the *mes.* 437. *tum* R. after Lambinus.  
*soils mes.*, emended by Lambinus. 438. *atque hinc abi om. mes.*,  
added by R. 439. *hic si R.*, but *hic* is not in the *mes.* 440. The  
proper punctuation of this line is due to R. 441. *hinc* R. against

character. *opus* denotes the  
works with which he means to  
take the place he besieges.—  
The hiatus after *incepi* may be  
defended on account of the eno-  
ura, but as the pause cannot  
be very strong in the present  
place, we should, perhaps, be  
justified in assuming that some  
little word has dropped out, e.g.  
*tantum ego incepi*.—*quantum*  
*potes*, 'as quickly as you can'.  
It is by no means necessary to  
write *potest*, as Plautus employs  
this phrase both in a personal  
and in an impersonal construc-  
tion, as I have shown in my  
note on *Aut.* 119, where we  
read *quantum potero*.

436. *istos*, 'your com-  
panions', whom Messenio had  
previously addressed as *navales*  
*pedes*, v. 380.

437. The past participle  
*ocensus* is used in an active  
sense, as in the well-known  
instances *præcens potus cenatus*  
*furatus*. The expression *sol*  
*ocensus* would seem to have

been legal, as *Collins xvii 2, 10*  
quotes it from the laws of the  
twelve tables. In Plautus we  
have it here, below 1022, and  
*Epid.* i 2, 41. See also *Neue*,  
*Formenl.* ii p. 337 sq. (acc. ed.).  
—*advorsum venire* is the usual  
expression for fetching some-  
one home from a dinner. Hence  
such a safeguard was called *ad-  
vorsator*.

440. *incitast* is here and v.  
443 merely a synonym of *stulta*,  
but in other passages it bears a  
different sense. See *dict.*

441. The reading of the  
*mes.*, *hic*, is justly defended by  
Briz, who quotes the following  
instances: *Epid.* ii 2, 117 *est*  
*lucrum hic tibi amplum*. *Pseud.*  
iv 7, 100 *nihil est hodie hic eu-*  
*crophantis quæritus*. *Rud.* v 3,  
58 *nihil herule hic tibi est, ne tu*  
*operva*. We should, therefore,  
understand *hic*, as if the sen-  
tence were *est hic praeda nobis*  
*parata*, the booty lies there  
ready and, as it were, only  
waiting for us.

dūcit lombum idm diirectum nāvis praedatōria,  
sed ego incitus sūm qui ero me pōstulem mode-  
rari:

dicto mo omit audientem, haud imperatorem sibi.  
445 sequimini, ut, quod imperatumst, veniam adversum  
temperi.

the *mes.* 442. *tam om. mes.*, added by R. 443. *sum om. mes.*,  
added by R.

442. *diirectus*, 'to the donce',  
*eis dūctus*, *eis rēparus*. See  
our note on *Trin.* 457.—The  
phrase *navis praedatoria* has  
already occurred, v. 344.

443. *postulare*, *dēicere*, 'to  
pretend'.

444. In prose: *omit me ut*

*sibi dicto easem obediens, non*  
*ut sibi imperarem*.

445. *quod imperatumst* is an  
apposition to the sentence in-  
troduced by *ut*. We should  
say 'as I have been command-  
ed'.—*temperi*, 'in (right) time',  
very common in Plautus.





## ACTVS III.

## PENICVLVS.

Plūs triginta nātus annis ego sum, quom interea  
 loci III 1  
 nūquam quicquam scīcius foci pōius neque sco-  
 lātina,  
 quām hodie, quom in cōtionem mēdiam me inmersi  
 miser:  
 tibi ego dum hictō, Menaechmus ad subtorluxit mihi  
 450 Atque abiit ad amicam, credo, nequo mo voluit dū-  
 cere.  
 qui illum di omnes pōdunt, qui primus commentāt  
 mala  
 cōtionem habēro, quo homines occupatos occupat.

446. *triginta annis natus* *msa.*, transposed by Gruter. *ego* *om. msa.*, added by ll. 451. *qui* Camerarius, *que* or *quo* *msa.*, —*qui* *primus* *lrix* from *C.*—*male* *om. msa.*, added by ll. 452. *Contionem* *hac* *requi* *ll.*, emended by Tylades. (*qui* is defended

Act III. Sc. 1. The parasite who had lost sight of Menaechmus in the crowd arrives now, too late for the meal which has been eaten without him.

446. *natus sum* = *εἰς ἄνθρωπος*; we should not think of a simple statement of age, which would require the accusative *annos*. Translate 'I have existed now during more than thirty years'. —*interea* *loci*, 'meanwhile', the genitive *loci* being dependent on the adverb, and need of time. See our note on Ter. Eun. 128 and Hant. 257.

448. The hiatus in *quām* *hodie* is legitimate: Introd. to

Ant. p. 68.—For the metaphorical use of *immergere* *Lambinus* compares below v. 703.

449. *dum* should not be elided.

450. The final syllable of *abii* appears here in its original long quantity.—In prose the sentence *neque me voluit ducere* would necessarily be subordinated to the main clause (*quam nollet me ducere* or *nolens m. d.*). But the conversational style frequently prefers coordination of sentences.

451. For *qui* see note on v. 428.—*male*, 'maliciously'.

452. Observe the person-

nōn ad eam rem hercle otiosos homines decuit deligi,  
 qui nisi adsint quom citontur, cēsus capiant sileo?  
 455 qu . . . . . qua . sonatus . . . o . . . one . . . . .  
 . . . . . q . . m l . . . . .  
 adfatimat hominum, in dies qui singulas caecis edint, se  
 quibus negoti nihil est, qui *essum* nequo vocantur  
 nequo vocant:  
 oēs oportet cōtionem dāro operam atque cōmittiis.  
 460 si id ita esset, nōn ego hodie pēridilissom prūdium:  
 quol tam credo *filius* factum quām mo video  
 vivere.

by Tangen; see Jahrbuch. i 400.) 453. *hercle* *om. msa.*, added by ll. 455 sq. only in *A*, but in a very lacinated shape. 457. *adfatum* *hominum* *ll.* against the *msa.* 461. This line is not yet emended with absolute certainty. *quol* or *enl* *tam* *credo* *datum* *voluisse* *msa.* *quol* *tam* *credideram* *insoluisse* *ll.* hesitatingly (*insoluisse* is taken to be the same as *insuerisse*); *quol* *tam* *credo* *deos* *voluisse* *lrix*; *quol* *tam* *rebar* *ratum* *habuisse* *Vahlen* *ll.* *Mus.* xvi 632. The present editor once thought of *quol* *tam* *credo* *nunc* *perisse* or *quol* *tam* *credo* *damnum* *intulatum* *quam*, but preferred at last the reading given in our text on comparison with v. 492. *voluisse* got into the text from a note once added in explanation of this: *videtur dicere voluisse* or something to the

same in *occupatos* *occupat*, 'It takes possession of people who are already taken up with business of their own'.

453. *non* = *nonne*.—*ad eam* *rem* = *ad contionem*.

454. 'Magistratus cenabunt captis eos, qui vocati ad contionem non venerint, mulcent, hoc non temere a Plauto dictum. nam quemadmodum sonatorum, qui in senatum non venerant, pignoris capta mulabantur, ita in eum civem qui in contionem non venerat multa erat constituta'. *Laur.* It should, however, be observed that it is not easy to supply the subject of the verb *capiant*, nor is the allusion to the censors altogether appropriate in the

present place. It is, therefore, highly probable that the lines 453 sqq. are due to some later interpolator and not to Plautus himself.

457. *adfatum* is here used and construed like the adverb *atque*.—*In dies*, *de* *quibus*. They eat only one meal a day.

458. The supine *essum* is in several places attested by the Plautine *msa.*, though it is certain that Plautus himself spells the word with only one s.

459. *eos* should be pronounced as a monosyllable.

460. *si* should not be elided.

461. Compare the critical note and the line quoted there, v. 492.



ibo: etiamnum reliquiarum spes animum oblectat  
moum.

sed quid ego video Menaechemum? cum corona exit  
foras.

sublatumst convivium: edepol venio advorsum tem-  
peri.

465 observabo, quid agat, hominem: post adibo atque  
adloquar.

### MENAECHEMVS II. PENICVLVS.

ME. potine ut quiescas, si ego tibi hanc hodie  
probo III 2.

lepidè quo concinnatam referam temperi?

non faxo eam esso dices: ita ignorabitur.

PE. ~~enim~~ nunc loquitur de me et de parti mea: (175)  
pallam ad phrygionem fert confecto prandio

same purpose. 463. *ego hic R.* *hic om. mss. sed quid hoc? video*  
*Men.* is proposed by Brix. *eum om. mss.*, added by Saracenus.  
465 follows after v. 474 in *BCD*, and seems to have stood in *A* in  
the present place, to which it was first restored by R. 466. *si ego*  
the Italian critics, *sedco C*, *sed dico B*. 468. *non esse eam dices*

463. *coronae* were placed on  
the head towards the end of a  
meal. When he sees Menaeche-  
mus coming out of the house  
with a wreath on his head, the pa-  
rasite concludes that all is over.

464. *venio advorsum tem-  
peri*, 'I am just in time to  
fetch him home'. The para-  
site describes himself as an *ad-  
versitor* (see n. on v. 487) who  
arrives when the feast itself is  
over. His expression is of  
course ironical.

465. *post*, i.e. *ubi observa-  
vero*.

Act III. Sc. 2. 466. Me-  
naechmus addresses the first  
words to Erotium, who is still  
giving him further instructions  
as to the 'palla' he is to carry  
to the embroiderer's.

466. *faxo*, 'I warrant you'.

—*eum* is said with a certain  
negligence of expression, as we  
should rather expect *eandem*.—  
In *ignorabitur* the first syllable  
should be treated as short: see  
Introd. to Aul. p. 49.

468<sup>b</sup> has been placed here in  
accordance with Brix. See crit.  
note.—The ablative *parti* is one  
of the few traces of the original  
form of the ablative suffix, *et*.  
It appears, e.g., in an early in-  
scription on the tomb of one of  
the Scipios: *vicinus est virtutis*.  
Compare also Pers. i 2, 20 where  
we have another instance of  
*parti*. For the whole subject  
see Kühner, *Ausl. Gr.* i p. 303.

469. The parasite appears to  
be tolerably well acquainted  
with the demands of such wo-  
men as Erotium, as he supposes  
at once that Menaechemus car-

470 vinò quo expoto, parasito exclusò foras.

non hercle ego is sum qui sum, ni hanc iniuriam  
me quo ultus pulcro fuero. observa quid dabo.

ME. pro di immortales, quod homini umquam uno die

475 boni dedistis plus, qui minus speraverit?

prandi, potavi, scortum accubui, hanc apostuli  
pallam, quoniam heres numquam erit post hunc diem.

PE. nequedò, quae loquitur, exaudire clanculum.

*faxo R.* after Bothe. 468<sup>b</sup> placed here by Brix, who follows the  
traces of *A*; *R.* had placed it after 477, though in brackets.  
*satia R.*, Bothe, *satur mss.* *part* or *parte mss.*; Plantus himself  
wrote *partei*. 471. *ego om. mss.*, added by R. 473. *R.* writes  
*observa* [*istat opus* as the conclusion of one, and *all*] *quid dabo* as  
that of another line. We follow the *mss.* 476. *apostuli hanc*  
*mss.*, transposed by the present editor. *inde* or *et apostuli*  
Müller Proa. p. 687. 477. *pallam om. mss.*, added by the  
present editor. 479. *R.* assigns the word *clanculum* to Me-

ries the 'palla' to the em-  
broiderer's to have it made up  
for his mistress. It should not  
be overlooked that Peniculus  
was not present, when Erotium  
addressed that request to Me-  
naechmus.

471. 'Non sum hercle Peni-  
culus, hoc est, vir strenuus et  
iniuriarum persequens, vel pa-  
rasitus egregius et excellens,  
nisi hanc iniuriam ulciscar.  
tota autem huius sermonis vis  
ex eo pendet quod omnes ho-  
mines [he means to say, *ciri*]  
nisi sint quavis muliere igna-  
viores, volunt retinere gloriam  
et ostinationem suam aliqua  
virtute partam'. LAMB.

472. *pulcre*, 'in a glorious  
manner'.—The words *observa*  
*quid dabo* express great anger:  
'just you watch what a stroke I'll  
execute'. Brix quotes Persa ii  
4, 20 *specta quid dederò*; Asin.  
ii 4, 53 and Poen. v 5, 7 *sic*  
*dederò*; Ter. Phorm. v 9, 58  
*sic dabo*; Capt. 493 *sic datur*.

474. The hiatus in *quod*  
*homi.* is legitimate. It should  
be observed that Menaechemus  
is still so far away from the  
parasite that Peniculus cannot  
hear the lines 474—478.

476. Lambinus aptly com-  
pares Bacch. v 2, 71 *dimidium*  
*auri datur, accipias, potesque*  
*et scortum accubuisse*. The sense  
is 'to recline beside one at table'.

477. *Herces apud antiquos*  
*pro domino ponebatur*. Paulus  
Festi p. 99. Lamb. compares  
*exheredem facere vitae*, 'to de-  
prive some one of life', Bacch.  
iv 8, 8.—For the reading of this  
line see crit. note. According  
to our emendation, *quoniam* should  
receive a monosyllabic pronun-  
ciation. (We might also pro-  
pose *quoniam heres illa*, i.e. Ero-  
tium, in which case *pallam* would  
not be required.)

479. *exaudire* means 'to  
catch by listening', *accipere*  
*auribus*. Comp. Trin. iii 2, 25,  
Mara. iv 3, 3. *clanculum* (often



- 480 ME. ait hanc dedisse me sibi atque eam *me* meae uxori surrupuisse. quoniam sentio errare, extemplo, quasi res cum ea esset mihi, coepi adsentari: mulier quicquid dixerat, idem ego dicebam. quid multis verbis opus? 485 minore nusquam bene fui dispendio. PE. adibo ad hominem; nam turbare gestio. ME. quis hic est, qui adversus sit mihi? PE. quid ais, homo levior quam pluma, pessumo et nequissime, hominis flagitium, subdole ac minime preti?

nacchma. 480. *me om.* mss., added by Bothe. 481. *verbis multis opus* R., against the mss. *opus* was first added by Rylands. 487. *adversus sit* Bothe, *adversum sit* mss. 489. *flagitium hominis* mss., *flagitium tu hominis* R., *flagitium hominis*

used by Plautus instead of *clam*) = *ex occulto*. He now resolves to show himself openly.

480. *ait*, viz. Erotium.

481. *quoniam* is used in its original temporal sense = *quoniam*. It is often joined with the present. It should further be observed that the subject *eam* is omitted in the dependent sentence.

482. We should not elide *eam* before *ea*.

484. The phrase *quid (multis) verbis opus* is of frequent occurrence in the comic writers. It means 'to cut a long tale short'.

485. *bene esse* means 'to be well off' in the sense of 'enjoying oneself exceedingly', chiefly with the luxuries of a good table. Instances of this phrase are plentifully supplied by Parvus, Lex. Pl. p. 54.—*dispendio* = *sumptus*.

486. *turbare* = *turbas facere*, 'I long to have a bout with him'.

487. In *ais* the ending is originally long, as it is a contraction of *ais*. It is not permitted to read *quid ais* here as an iamb (by giving *ais* a monosyllabic pronunciation), as Plautus avoids terminating an iambic trimeter with two pure iambs. We should therefore consider the fifth foot of this line as an anapaest.

488. The expression *levior quam pluma* would appear to have been proverbial; conf. Poen. iii 6, 17 *si quid bene facias, levior pluma est gratia*.

489. *flagitium hominis* (orig. 'thou scandal of a fellow', i.e.), 'thou scandalous fellow'. The same expression occurs Cas. ii 2, 8, iii 2, 22. Asin. ii 4, 67 and below v. 709. (See also *crit. note*.) Just as *flagitium hominis* = *homo flagitiosus*, Plautus uses the analogous expressions *seclius viri* = *vir seclentus*. —(*homo*) *minime preti*, 'a worthless fellow'.

- 490 quid de te merui, qua me causa perderes? quid surrupuisti te mihi dudum de foro, fecisti funus meum absenti prandio? cur ausus facere, quosi ego aequo heres eram? ME. adulescens, quae, quid tibi mecumst rei, 495 qui mihi malo dicas homini hic ignoto sciens? an tibi malam rem vis pro malo dictis dari? PE. istam quidem edepol te dedisse intellego. ME. responde, adulescens, quae, quid nomen tibi est? PE. etiam derides, quasi nomen non noveris?

Brix. The transposition is due to the present editor. 491. *ut mss.*, *quid* Brix. 492. *meo abenti* mss., emended by Salmasius. *meo absente* R. 493. *quasi ego adaeque* R., *ei quae heris heram* mss. The present reading seems to be due to Brix. 494. *tibi nam* R., but *nam om.* mss. 495. Plautus probably wrote or at least pronounced *maldicens*. *mihi qui male dicas* sic h. i. sc. R. against the mss., which read however *hic noto inactens* in the conclusion of the line. The reading of our text is due to Brix. 497. *istam* Vahlen Rh. Mus. xvi 633, *prae*: *eam* R., *post eam* B. The ms. reading arose from misreading the original *re* (i.e. the name of the speaker, Peniculus) *ISTAM*. 498. *tibi nomen* at mss., emended by Weiso. 499. *nomen quasi non noveris* R. against the mss.

490. 'Have I deserved this of you?' *qua causa* is somewhat negligently added after *quid*, as we should rather expect *cur*.

492. For the expression *funus fecisti prandio* we should compare the first conversation of Menaechmus and the parasite, above v. 151 sqq.—In Ciceronian prose we should certainly expect *absente*, as the ablative in *-i* would be admissible only in case *absens* is used as an adjective, and not as a participle. But in Plautus this distinction cannot be admitted. For the whole subject see Bücheler, Lat. Decl. p. 52.

498. *quosi* should be read in two syllables. In this manner

we find *quosic* in the ancient inscriptions. *quasi aequo heres eram* means 'to which I had an equal claim'.

495. We should probably pronounce *maldicens*: see my preface to the Trinummus, p. vii.—*sciens* 'wittingly' = *consulto*. Menaechmus cannot but assume that the parasite intentionally insults him, as he considers himself to be unknown to this stranger.

496. *malam rem* = *verbera*. The parasite subsequently understands *malam rem* as a defraudation of food, because he conceives himself to have been ill-treated by being deprived of his share of the dinner.

498. For *quid nomen tibi est* see our note on v. 541.



500 ME. non édepol ego te, quód sciam, umquam ante hunc diem

vidí neque novi: vérum certo, quisquis es, aequóm si facias, míhi odiosus né sies.

PE. non mó novisti? ME. nón negem, si nóverim.

PE. Menáechmo, vigila. ME. vígilo hercle equidem, quód sciam.

503 PE. tuóm parásitum nón novisti? ME. nón tibi sanum ést, adulascens, sínciput, ut intéllego.

PE. respóndo: surrupuístin uxóri tuao

pallam ístanc hodie atquo edm dedísti Erótio?

ME. nequo hercle ego uxorem hábeo, nequo ego Erótio

510 dedí nec pallam súrrupui. PE. satín sánus es?

occísast hace res. nón ego to indutúm foras exíre vidi pállam? ME. vao capítí tuo.

501. *certe* Langen (Jahresber. 1400). 502. *si aequom* B, emended by Camerarius. 506. *est mas.*, *cuc* B.—*sínciput* intellego mas., *síncipitum* intellego B. The addition of *ut* is due to Camerarius. 508. *eam* om. mas., added by B. 510. *surrui* B. after Bothe and Briz, though the latter subsequently justly defended *surrupui*. The gap after this line was first pointed out by Ladewig. B. proposes the following supplement—

*profecto nisl illum ut cónfiteatur léoro,*  
occísast hace res.

500. *quod sciam* 'at least as far as I know'. So again v. 504.

502. 'Don't trouble me any further, whoever you are, if you desire to act honestly'.

504. *vigila* 'proinde ac si dicat: Menáechmo, tu dormitas, aut tu somnias, hoc est, tu delapsus es deliras'. LAMM.

506. *ístanc* = *quam tuis manibus tenes*.

510. For *satín ed.* see Introd. to Aul. p. 86.

511. *occíes est* is a strong and exaggerated expression in-

stead of *perit*; 'it is all over with this affair'. Pencilus believes that all his intercourse with Menáechmus is at an end unless he can make him acknowledge all their previous transactions. He is evidently afraid that Menáechmus means to 'cut' him altogether. For the phrase comp. Pseud. 1.5, 8 *occísast hace res*, *haeret hoc negotium*. Capt. III. 4, 7 *occísast hace res, nisl reperio atrocem mi aliquam astutiam*.

513. 'Omnis putas cinaedos [public dancers who appeared

omnis cinaedos esse censes, tú quia's?

515 tun mód indutum fuisso pallam praédicas?

PE. ego hercle vero. ME. nón tu abis, quo dignus es,

aut tó piari iúbes, homo insaníssume?

PE. numquam édepol quisquam mó éxorabit, quín tuno

uxóri rem omnem actútum ut sit gesta, éloquar.

520 omnés in to ístaec récident contuméliac.

fáxo háfd inultus prándium comécloríac.

ME. quid hoc ést negoti? sátín, ut quemque cónspícor,

ita mó ludificant? nád concrepuit éstium.

#### ANCILLA. MENAECHEMVS II.

AN. Menáechmo, amaro ást te multum Erótium, III. 3.

514. *quia tu es mas.*, transposed by Camerarius. 515. *mód* Bothe, B. *we mas.* 517. *túbe mas.*, emended by Pylades. *aut id túbe piari* B. after Guyet. 519. *actutum* the present editor, *iam mas.* *ut sit gesta éloquar* Briz against the mas. and introducing *et* in a wrong place; *ut sit gesta, ego éloquar* B. likewise against the mas. 521. *inultus A.*, *inultum* the other mas. 524. *to* att B.

loosely dressed in a 'palla'] id est molles et impudicos omne, quia tu es'. LAMM. Comp. also above, v. 143 and 198 sq.

516. *quo dignus es*, so. in *malam rem*.

517. For *piari* comp. v. 291; for the prosody of *idbe* see our Introd. to the Aul. p. 89 sq.

518. The sense is 'nobody shall ever prevent me by the strongest entreaties from telling all this to your wife'. On account of this general sense *quin* has been employed in this sentence. Comp. e.g. Mil. gl. II. 6, 68 *numquam quisquam faciet quin soror ista sit germana huius*. Analogously we may explain here *numquam quis-*

*quam orando me faciet quin... éloquar*. See also Holsae, Synt. II. 177.

520. *ístare* = *istare*. Plautus uses in the plural of the feminine both *hacc* and *istacc*.

522. *satín* = *satine*, in the sense of 'evidently'.—*ut quemque conspícor* 'as soon as I see a person' = *numus quisque quem conspícor*. As this implies the notion of plurality ('all I see') we find the verb in the plural (*ludificant* v. 523).

Act III. Sc. 3. It is somewhat improbable that the servant should now come out of the house, after Menáechmus had left it a considerable time ago. But in a Comedy of Errors the





- 525 ut hóc una opera *íam* ad aurificem déferas,  
atque húc ut addas aúri pondo *unam* únciam  
iubeásque *spinter* nóvum reconcinnárier.  
ME. et *istúc* et aliud, sí quid curári volet,  
me cúraturum dícito, quicquíd volet.  
530 AN. scin, quód hoc sit *spinter*? ME. néschio, nisi  
aúreum.  
AN. hoc ést, quod olim clánculum ex armário  
te súrrupuisse aiébas uxóri tuæ.  
ME. numquam hércle factumst. AN. nón meministi,  
*te óbsacro*?  
redde igitur *spinter*, sí non meministi. ME. mane.  
535 immo équidem memini: némpe hoc est quod illi  
dedi.

after Bothe. 525. *iam* om. mss., added by R. 526. *huc* R., *hunc* or *nunc* mss. *unam* om. mss., added by R., who subsequently preferred *pondus*, adopted by Brix. 528. *istud* mss., emended by the Italian critics. 530. *sit* mss., *est* R. 532. *aiébas* the Aldine edition, *mebas* mss. 533. *te* om. mss., added by R. 534. is given by us in accordance with the mss. R. omits *spinter* with the Italian critics and adds *minime* at the beginning of the line. 536. *istuc ubi istas* (or *illas*) *armillas sunt* quas mss., emended by

probability of each situation should not be examined too closely.

524. For *amare* we should supply *se*: 'Erotium sends word that she entreats you earnestly'. For this sense of *amare* we may compare v. 426 above.

525. *una opera* 'at the same time': in prose we should omit *opera*. Compare note on *eadem opera*, v. 426.

527. *spinter* genus *armillae*, quod *mulleres antiquas gerere solebant brachio summo sinistra*. Festus p. 333. See dict.—In *novum* we should either drop the final *m* and pronounce the word as two short syllables, or we should

read *nouv* with synizesis. Comp. *navis* = *navis* above.

529. The words *quicquid* *volet* are properly speaking unnecessary, but may be easily condoned to the conversational style.

530. For *sit* Brix compares Capt. iii 5, 39 *nunc acto quid hoc sit negoti*. Poen. v 4, 79 *misera timeo quid hoc sit negoti*, and above v. 394. In these constructions the syntax of Plautus agrees with the later usage, in treating the interrogative sentence as a dependent clause.

535. The words *quod* *non* form an anapaest.

536. For the omission of *sunt* see note on v. 280.—The

- AN. *istúc*. ME. ubi illae armillae, quas uná dedi? >  
AN. numquám dedisti. ME. nám pol *cum* hoc uná dedi.  
• • • • •  
AN. dicám curare? ME. dícito: curábitur. 15  
540 et pálla et *spinter* fáxo referantúr simul.  
AN. amábo, mi Menaéchme, inauris dá mihi, }  
faciánda pondo duóm nummum stalágmia: }  
ut té lubenter vídeam, quom ad nos véneris.  
ME. fiát. cedo aurum: égo manupretiúm dabo. 20  
545 AN. da sódes *aps ted*: égo post reddideró tibi.

Camerarius, who retains *sunt*, and Lambinus who assigned each speaker the proper words. 538. *cum* om. mss., added by R. The gap after this line was first pointed out by Ladewig. 540. *referatur* A, *referantur* the other mss. 542. *fallendas* mss., emended by Pylades. 544. *aurum* *mi* R., *mi* om. mss. It is possible to read *cedo aurum* *huc* or to add *is* after *aurum*. 545. *te* post *ego* mss. R., comp. Jahrb. f. class. Phil. 1868 p. 49. Spengel,

'overdoing' of the part Menaechmus has now taken upon himself produces a highly comic effect.

537. *hoc*, together with the bracelet.—After this line we should assume that at least one line has dropped out, in which Menaechmus attempted to correct his mistake with regard to the 'armillae'.

540. We should notice the ambiguity of the expression. Menaechmus says 'depend upon it, the cloak and the bracelet shall be brought back at one and the same time'.—i.e. never.

541. *amabo* 'please'. The addition of *mi* to the vocative is likewise endearing.—*inaures* 'ear-rings'.

542. *stalagmium* genus *inaurium* *videtur significare* Festus p. 317. The designation is derived from *σταλαγμή*, com-

pare our own 'ear-drops'.—*duom* should be pronounced as a monosyllable by way of synizesis.

543. Compare the witty passage in the *Asinaria* i 3, 81 sqq., in which a lover's endeavours to make himself a favourite with all in his mistress' house are eloquently described.

544. The hiatus in the caesura of this iambic line is justifiable on account of the strong punctuation. In the following line it is not, therefore, absolutely necessary to write *ted*, though it is very probable that Plautus employed this form when it came in so useful to avoid a hiatus.

545. *sodes* 'if you please'. *aps te* 'out of your own means'. The future perfect *reddidero* is used in the sense of the simple future.



ME. immo cedo, aps te: ego post tibi reddam duplex.

AN. non habeo. ME. at tu, quando habebis, tunc dato.

AN. numquid vis? ME. haec me curaturum dicite, ut, quantum possint, quique liceant, véneant.

550 iamne abiit intro? abiit, operuit foris.

di me quidem omnes adiuvant, augent, amant, sed quid ego cesso, dum datur mi occasio tempusque, abire ab his locis lenoniis?

555 propora, Menaechme: fer podem, profer gradum. sedem hanc coronam atquo abiciam ad laevam manum,

ut, si sequentur me, hanc abiisso cénscant, ibo et conveniam servom, si poteró, meum, ut haec, quae bona dant di mihi, ex me iam sciant.

'Plantas' p. 9. 546. *ted R. te mss.* 549. *possint mss., possit Scioppius.* 551. *equidem mss., emended by Bothe.* 504. *profer Brix, confer mss.* 555. *hanc om. mss., added by Nonius who quotes these words p. 529.* 556. *si qui arguatur mss., ut si sequenter Nonius.* 558. *sciat mss., iam sciat Bentley and R.*

547. The hiatus after *habeo* is justified by the change of speakers.

548. *numquid vis* is 'the formula aboundi', as has been observed before. The servant sees that nothing more is to be got from Menaechmus and therefore takes her leave.

549. This line is addressed to the spectators and not meant to be heard by the servant—*quantum possint*, so. *venire* 'as soon as they can be sold'. *possint* is the reading of the mss., which has been unnecessarily altered into *possit*.

See my note on Aul. 119.—*quique liceant* 'and at the price they will fetch', *qui* being the ablative used in the sense of *quantumque*. The verb *licere* is here used in its neuter sense, for which see the dict.

550. The hiatus after *intro* is justified by the caesura and the punctuation.

554. *proferre pedem* or *gradum* is the proper expression of 'hurrying forward', while *conferre* (*contollere*) *gradum* may only be used of 'approaching' or 'joining' a person. See crit. note.

## ACTVS IV.

## MATRONA. PENICVLVS.

MA. Ego hic me patiar esse in matrimonio, IV 1.  
560 ubi vir compilet clanculum, quicquid domist, atque hinc ad amicam deferat? P.K. quin tu tacos? manifesto saxo iam opprime: sequere hinc modo. pallam ad phrygionem cum corona hic obrius ferebat, hodie tibi quam surripuit domo.  
565 sed ecce coronam, quam habuit, num mentior? em, hac abiit, si vis persequi vestigia.

559. *esse* om. mss., added by Camerarius. 561. *hinc* om. mss., added by R. 563. *hic* om. mss., added by R., who subsequently (N. P. Exo. i p. 64) preferred *coronad*. 565. *quam habuit nummam* R., but the mss. read only *num*, which may be maintained by scanning *quam habuit* as Brix does. 566. *hem* R. against the

Act IV., Sc. 1. The wife of Menaechmus of Epidamnus having been informed by Peniculus of the behaviour of her husband, whom he imagined he saw come out of Erotium's house from an entertainment, is now going to abuse him, when he himself appears; and by denying, as he well might, everything that she accuses him of, gives her an occasion of increasing her jealousy and her animosity at the same time. She goes off with a threat to turn him out of doors. Peniculus, the parasite, finding nothing more to be obtained in this family, goes off to the Forum, in search of other pa-

trons. R. WARNER.

559. *esse in matrimonio = maritum degere*.

561. The parasite is afraid of Menaechmus hearing his wife's loud scolding and decamping in consequence. Hence he says 'won't you be silent?' The interrogative sentence *quin tu tacos?* is equivalent in purport to an imperative.

562. *manifesto, &c.* 'atrophop', 'in the very fact'.

565. He takes up the wreath thrown away by Menaechmus of Syracuse.—*num mentior*, 'you won't say now that I tell you a story'.

566. *vestigia*, 'by the foot-prints'.



atque édespol eorum ipse óptume revórtitur:  
sed pállam non fert. MA. quid ego nunc cum illó  
agam?

PE. idém quod semper: málo habcas. MA. sic  
cónsuo.

570 PE. huc cóncedamus: éx insidiis ádcupa.

# MENAECHMVS I. MATRONA. PENICVLVS.

ME. ut hoc utimír maxumé more móro IV 2.  
moléstoque málum, atquo uti quique súnť  
optumí maxumí, morem habént hunc: clúentis  
sibi ómnis volúnt esse málto: bonino an  
mali sint, id háud queritánt. res magis  
573 quacritúr, quam clúentum sídés quouis modí

msa. 567. *ipse em. msa.*, added by Muller Proa. p. 496; *huc* had  
been inserted by R. 570. *morum* msa., *more* Lipsia. 576. *ellen-*

567. *optume*, 'most oppor-  
tunely'.

569. *male habere*, 'ill-treat';  
the same phrase occurs Most.  
iii 2, 20.

570. Pretty much the same  
expression occurs Asin. v 2, 31  
*occupemus ex insidiis clanculum*  
*quam rem gerant*.

Act IV. Sc. ii. 571—587 form  
a canticum, i. e. a lyrical mono-  
logue in varying metres. There  
is great discrepancy between the  
editors in arranging the metres  
of this passage: but this ob-  
servation applies alike to all the  
cantica in the Plautine plays.  
We have not even noted all  
these discrepancies in our criti-  
cal notes.

570. *mos morus* is repeatedly  
found in Plautus; compare  
Trin. 699 *mos moros et moro-*  
*ses*, with our note. A similar

paronomasia appears in Poen.  
i 2, 166 *noxi ego huius moros*  
*morosus malis*.

572. 'Precisely those who  
are the richest and most re-  
spected by their fellow-citizens,  
have this foolish custom above  
all the rest'.—*ut quique sunt*  
*optimi = quae quis est melior... eo*  
*magis hunc morem habet*.—We  
should observe that the circum-  
stances treated in the present  
passage belong to Roman, and  
not to Greek life. This is very  
frequently so in Plautus.

574. *sint, clientos*.—We  
should supply the genitive  
*clientum* with *res*. The only  
question is whether these clients  
are rich, not whether they are  
honest.

575. We should pronounce  
*quomodi*: see Introd. to Aul.  
p. 65.

clueat. si est pauper átquo háud malús, nequam ha-  
bétur: sin díves malúst, is clúens frugi habétur.  
quí nequo legés neque aequóm bonum usquám  
colunt,

580 sollicitos patrónos habént,  
datám donegánt, quod datámst:  
lítium plení, rapaces,  
virí fraudulénti,

quí aut fácnozo aut peritúris  
habént rem parátam. mens ést in queréllis. is  
583 iuris ubi dicitúr dies, sinúl patronis díscitur:  
[quippo qui pro illis loquantur, quó malo fecerint:]  
aut ad populum aut in iuro aut ad iudicém  
rest.

*clueat* msa. 576. *si quis* R. against the msa. 581. *querellis* R.,  
*quo re* *lis* B, in *quo* *re* *lis* C. 585. *iuris* DFZ, *utris* the other  
msa. 586. 'interpretis verba esse Hermannus vidit, quamquam  
iam in A loca' R. 587. *aut* at the beginning of the line is given

576. *clueat*, 'to be held in  
(a certain) estimation'.

577. *frugi* = *xpgeris*.

578. In *aequum bonum* we  
may notice the omission of the  
copula, so common in archaic  
Latin when synonymous ex-  
pressions are joined together.

581. *litium pleni* = *litigiosi*.

584. 'They possess a fortune  
obtained by usury and perjury'.  
It cannot, however, be denied  
that in the present passage the  
periphrastic expression *habent*  
*rem paratam* closely approaches  
the sense of a simple perfect,  
*sibi rem paraverunt*.—According  
to Lachmann's rule, we  
ought to spell *querella*. But  
Brambach (Lat. Orthogr. p. 259)  
shows that this is at variance  
with the rules given by the  
ancient grammarians them-  
selves. We have, therefore,  
restored the common spelling

*querela*.—For the expression  
*mens est in querellis*, 'their  
whole mind is devoted to their  
quarrels', see our note on Aul.  
179. It is not strictly necessary  
to take *querela* here in the  
sense of a 'law-suit'.

585. The phrase *iuris diem*  
*dicere* does not occur elsewhere,  
but the technical expression  
*diem dicere* may be presumed  
to be well known.

587. *res* = *res est*, a contrac-  
tion found in a number of pas-  
sages. *res* is here 'a suit'.  
This suit is transacted *ad popu-*  
*lum*, in case it happens to be a  
*causa publica*; it is conducted  
*in iure*, when a *causa privata*  
was decided by a magistrate,  
i. e. commonly by the praetor;  
and *apud iudicem*, when a *causa*  
*privata* was pleaded before a  
judge delegated by the praetor  
or before arbitrators chosen by



sicut me hodie nimis sollicitum cluens quidam  
habuit, neque quod volui  
agere aut quicum volui licitumst: ita me attinuit,  
ita detinuit.

590 apud aediles pro eius factis plurimisque pessumis-  
que

dixi causam: condiciones tetuli tortas, confragosas. <sup>25</sup>  
plus minus, quam opus fuerat dicto, dixeram, ut  
eam sponsio

controversiam finiret. quid ille? quid? praedem  
dedit.

nec magis manifestum ego hominem umquam ullum  
teneri vidi:

393 omnibus male factis testes tres aderant acerrumi. <sup>30</sup>

by all the mss., but rejected by R. *aut ad indicem* the mss. except  
A, which has *AUT...AEDILEM*. 589. *AVQUI...LICITUMST* A, *agere*  
*quicum licitum est* the other mss., emended by R. 590. *aediles*  
mss., *aedilem* R. 591. *DETULI* A. (not the other mss.) 592. *aut*  
*plus aut minus* mss., emended by Pylades.—*erat multo dixeram*  
*controversiam* | *Vt sponsio fieret* mss., emended by R. *dixi, eam*  
*controversiam* | *ut ne sponsio differret* Vahlen, Rh. Mus. xvi 684.

the parties themselves. (This  
explanation was already given  
by Lamb.)

589. The expression is in-  
tentionally the same as in v.  
579.—*nimis*, 'very'.—*quod a-*  
*gere volui*, praedium.

590. *quicum*, cum Erotio et  
parasito.

590. For the *aediles* see the  
article in the Dict. of Antiqui-  
ties.

591. Observe the synizesis  
in *condiciones*. Menaechmus  
had attempted to save his client  
by proposing a *sponsio* with very  
hard and difficult conditions.  
But his client is so foolish and  
obstinate as to reject this '*spon-*  
*sio*', and to demand a proper  
law-suit. For the *sponsio* see

Dict. of Antig.

592. *plus minus*, 'more or  
less'. The omission of the co-  
pula in this phrase is the rule.  
—*opus est dicto*: 'opus est'  
with the abl. of the passive  
participle is a very common  
construction in archaic lan-  
guage; see the instances given  
in my note on Ter. Andr. 490.  
—The sense is, 'I had said as  
much as I could; I had pleaded  
to the best of my power'.

593. *quid ille? quid* is a  
phrase expressing surprise and  
indignation at the almost in-  
credible stupidity of his client.

594. There is a hiatus in the  
caesura of this line, after *homi-*  
*nem*.

di illum omnes perdant: ita mi hunc optimum  
hodie corrupti diem:

meque adeo, qui hodie forum umquam oculis in-  
spexi incia.

ubi primum licitumst, slico properavi abire de  
foro. <sup>35</sup>

iussi adparari prandium: amica exspectat me,  
scio:

600 iratust credo nunc mihi: placabit palla quam dedi.  
[quam *meas* hodie uxori abstuli atque huic detuli  
Erotio.]

PE. quid ais? MA. viro me malo malo nuptam.

PE. satin audis quao illic loquitur?

MA. satis. ME. si sapiam, hinc intro abeam, ubi  
mihi bene sit. PE. mane: male erit potius.

593. *illi qui* mss. *ille quid* Camerarius. 596. *mihi hunc hodie*  
*corrupti diem* B, emended by Brix, who inserted *optimum* here,  
comp. note on v. 599. 597. *inspexi* mss., defended by Lubbert  
gramm. Stud. i p. 48 sq., *inspexim* R. 598 and 599 are given in  
this order after the example of Brix, but in the inverse order by  
the mss. and by R. 598. *est licitum* mss., *licitum est* Guyot.  
599. *diem corrupti optimum* mss. before *iussi*. 601. rejected  
by Vahlen, Rh. Mus. xvi 684. *meas* om. mss., added by R. *huic*  
*detuli* mss., *detuli huic* R. 603. the gap was first pointed  
out by Ladewig. In the following lines the original order has  
been considerably disarranged by the copyists. The arrangement  
of the mss. is indicated by the numbers placed on the right margin.

596. The metre changes, as  
Menaechmus is now about to  
talk of a new subject.—*optimum*  
*diem*, a day on which I intended  
to enjoy myself so very much.

597. *qui* should not be elided.

—Though we should rather ex-  
pect *inspexim*, Plautus appears  
to have used the indicative in  
expressions like the present;  
comp. Rud. iv 5, 122 *qui te di*  
*omnes perdant, qui me hodie*  
*oculis vidiati meo*, and *ibid.*  
140, *sumus ego scelestus, qui*  
*illuc hodie excepti vidulum*.

598. The passive perfect li-

*citum est* was in use aside by  
aside with *licuit*. For this and  
analogous formations, see Küh-  
ner, Ausführl. Gr. i p. 639.

601. This line is merely a  
kind of amplification of the  
second half of the preceding  
line, which is, however, suffi-  
ciently clear by itself.

602. For the pronunciation  
of *vir* see Introd. to Aul. p.  
19.—*satin audis*, 'do you hear  
distinctly enough?'

603. *bene esse aliquid*, 'to en-  
joy oneself', especially in eat-  
ing and drinking.—For *mane*





ME. . . . .  
 tristis admodumst; non mihi istuc satis placet.  
*sed conloquar.*  
 603 dic, mea uxor, quid tibi aegrest? PE. bellus blanditur tibi.  
 ME. potin ut mihi molestus ne sis? num te appello?  
 MA. aufer manum,  
 aufer hinc palpationes. pergin tu? ME. quid tu mihi  
 tristis es? MA. te scire oportet. PE. scit. sed dissimulat malum.  
 ME. numquis servorum deliquit? num ancillae aut servi tibi  
 610 responsant? eloquere: impune non erit. MA. nugas agis.  
 ME. certe familiarium aliquoi irata's? MA. nugas agis.  
 ME. num mihi es irata saltem? MA. nunc tu non nugas agis.

604. *sed conloquar* is R.'s supplement; the mss. read *nugas agis* 'quod irrepat e v. 610 sq.' (ll.) 609 *servi* Gruter, *Da servet* (l. e.

see Introd. to Aul. p. 25 sq.—In the gap which has been marked after this line, Menaechnus may be supposed to have expressed his surprise at seeing his wife and the parasite together. Ritschl supplies the following lines:—

quisnam hic loquitur? quid ego video? meo cum parassito simul amor oecum ante aedis astans mihi facit remeliginem.

604. *tristis*, 'ill-humoured, sullen'.

605. *bellus* is used ironically: 'that fine husband of yours'.

606. *potin ut*, 'is it possible that'.—Comp. *Mora*. v 2, 49 *potin ut animo sis tranquillo?* *Poen.* iv 2, 94 *potin ut taceas?*

—*appellare*, 'to address'. She means to say, 'I have not spoken to you; why then do you address me?'—For *aufer*, see my note on Aul. 680. Menaechnus should be supposed to have laid his hand on his wife's arm or shoulder.

607. *mihi* is the so-called 'dative ethicus', signifying Menaechnus' sympathy with his wife's 'tristitia'.

610. The servants 'answer back' (as English ladies would express this kind of grievance).—*nugas agis*, 'you speak nothing but nonsense'.

611. The hiatus in the caesura (after *aliquoi*) is admissible.

612. *es*, 'thou art', is in-

ME. non edepol deliqui quicquam. MA. em, rusum nunc nugas agis.  
 ME. quid illuc est, uxor, negoti? MA. men rogas?  
 ME. vin hunc rogem?  
 615 quid negotiast? MA. pallam. ME. pallam? quidnam pallam? PE. quid paves?  
 ME. nil equidem paveo...nisi unum: palla pallorem incutit.  
 PE. At tu *no* clam me comessis prandium. pergo in virum.  
 ME. non taces? PE. non hercle vero taceo. *nutat* ne loquar.  
 ME. non hercle ego quidem usquam quicquam nato neque nictio tibi.

REMARKS. 612. *hem* R. against the mss. 615. *quidam pallam* B, and so R., *quidnam pallam* Briz. 617. *At ego, tu ne clam comessis* R. against the mss. *comessis* mss., emended by Bothe.

variably long in the comic writers.—*saltem* expresses the last possibility which remains after all the other questions have been negated.

613. *rusum* is a well-attested form instead of *versum* (i. e. *re-vorsum*).

614. *vin = visne*.

615. *quidnam pallam* ac. *comemoras*.—Briz opines that the verb *pavere* should be simply understood of a certain hesitating tone of voice, and considers it impossible that any facial expression should be designated by this word. 'The two Menaechni', he says, 'were necessarily represented by actors in masks'. But as masks were not used on the stage in the time of Plautus, we do not agree with Briz's view of this detail. Why should not unmasked actors be able to

impersonate the two Menaechni with just as much probability? Or are the pairs of brothers in Shakspere's 'Comedy of Errors' on our own stage performed by masked actors?

616. The words *nisi unum*, etc. are spoken aside. The jingle in *palla pallorem* cannot be successfully imitated in English.

617. *comessis = comed(e)sis = comedetis*, 'I'll teach you to eat up the luncheon behind my back'.—*pergo in virum*, ac. *invchi*.

618. *nutat* (Menaechnus), 'he nods to me', is addressed to the wife.

619. *nutare* means 'to nod' with the head, *nictare* 'to wink' with the eyes. Comp. the charming line of Naevius: *atli adnutat, atli adnecat, alium amat, alium tenet*.



620 PE. nihil hoc confidentius, qui, quas vides, ea pernegat.

ME. per Iovem deoque omnis adiuro, uxor,—satin hoc est tibi?—

me isti non nutasse. PE. credit iam tibi de isto: illuc redi.

ME. quod ego redeam? PE. ad phrygionem equidem censeo. i. pallam refer.

ME. quas istaec pallast? PE. taceo iam: quando hic rem non meministi suam.

623 MA. clanculum te istaec flagitia facere censebas potis?

ne illam ecaster faenerato abstulisti. sic datur.

PE. sic datur. properato aperto me comesse prandium:

620. *confidentius* R. against the mss. 622. *mei si non* mss., emended by Pylades. *isto* Bothe, *istis* mss. 623. *egredeam* Ba, *ego redeam* Bb, *redeam* alone R. *equidem ad phrygionem* mss., *di.*, transposed by Brix and Müller Pros. p. 630.—i Gruter, *et* mss. (i.e. xi, and so Brix). 624. *hic* Camerarius, *hec* mss. 625. *potasse* mss., *potis* Lindemann, R. 626. In order to avoid the hiatus in the caesura, R. inserted *mi* (proposed by Fleckelsen), but subsequently

620. *hoc*, sc. homine; 'it's impossible to find a creature with more assurance than this fellow'. *confidens* is often used in a bad sense.

621. *dece* should be pronounced as a monosyllable, by way of synizesis.

622. The parasite ironically assures Menaechmus that his wife believes him on this point—which is quite irrelevant and had therefore been all the more emphasized by Menaechmus, who desired to make a diversion from the main point of inquiry.

623. *redeam* is used in its metaphorical sense ('to return' to the main subject from a digression); the parasite however interprets it in its natural sense

in saying 'you had better go back to the embroiderer's in order to fetch the robe back'.—The copula *et* is usually omitted between *i* and another imperative.

624. *istaec*, de qua tu loqueris.

625. *potis esse* = *potasse*, which is actually here substituted in the mss., though it corrupts the metre.—Observe the alliteration in *flagitia facere*.

626. *ne* 'indeed' (used before a pronoun).—*faenerato* 'with interest': comp. Asin. v. 2, 52 *ne ille ecaster faenerato funditat*.—For the phrase *sic datur* see our note on v. 478.

627. In *properato comesse* we should notice the perfect infinitive

post ante aedis cum corona me derideto ebrius. ME. neque edepol ego prandi neque hodie huc intro totuli pedem.

630 PE. tu negas? ME. nego hercle vero. PE. nihil hoc homine audacius.

non ego te modo hic ante aedis cum corona flore vidi astare, quom negabas mihi esse sanum sinciput, et negabas me novisse, peregrinum aibas esse to?

ME. quin ut dudum devorti abs te, redeo nunc demum domum.

633 PE. novi ego te. non mihi censebas esse, qui to ulciscerer:

omnia hercle uxori dixi. ME. quid dixisti? PE. nescio.

campso roga. ME. quid hoc est, uxor? quidnam hic narravit tibi?

quid id est? quid tacés? quin dicis quid sit? MA. quasi tu nescias.

ne ego ecaster mulier misera. ME. quid tu misera's? mi expedi.

(N. Pl. Exo. i p. 75) preferred *generatod*. 628. *coronam deri deto* Ba, emended by Bb and Camerarius. 630. *inu* R. with the mss., corrected by Brix, who compares v. 422.—*audacius* R. against the mss. 633. *aibas* Bothe, *aiebas* (or *alcbas*) the mss. 637. *camp plus*

tive instead of the present. This is very common with *velle*, but rare with other verbs. See Holtze Synt. ii p. 80, whose observations are, however, somewhat superficial.

630. *tu negas* 'do you actually deny it?'—For the second half of the line comp. above v. 620.

633. In prose we should have to add *is* to the infinitive dependent on *negabas*. In the somewhat negligent style of the comic writers the subject of an

infinitive sentence is frequently omitted, and especially in those cases in which the subject is easily understood.

634. *ut* is used in a temporal sense = *postquam*.

635. You thought meanly of me, as if I could not devise some means of revenging myself upon you. (*qui* is the ablative = *qua re* or *ratione*.)

637. For *roga* see Intro. to Aul. p. 24.

639. As Brix observes, the omission of *sum* is anything but



640 MA. mé rogas? ME. pol haúd rogem te, si sciam.

PE. o hominém malum: 77

tút dissimulat. nón potes celáre: rem novít probe:  
ómnia hercle ego édictavi. ME. quíd id est? MA.  
quando níl pudet

néque vis tua volúntate ipse prófiteri, audi átque  
adea. 80

ét quíd tristis sim ét quíd hic mihi díxerit, faxó  
scias.

645 pálla mihist domó surrupta. ME. pálla surruptást  
mihi?

*Be, campe R.* See L. Müller, de re metr. p. 304. 639. *qui msa.*, *quid* Brix, whose note we have reproduced.—After this line the *msa.* place v. 645, which was first removed to its present place by Acidalius. 611. *novit* Acidalius, *novi msa.* 643. *atque hic adea* R. against the *msa.* See the note on the prology of *o in præfiteri*. 644. *sim om. msa.*, added by Lambinus (whom R. follows). 646.

scarcely in exclamations, in which a pronoun is used. He quotes Stich. i 2, 25 (according to the reading of the palimpsest), Amph. prol. 56, iii 8, 9. Merc. v 2, 79. Ter. Hea. iv 1, 49.—*quid* has been restored by Brix in accordance with the constant usage of Plautus. He compares v. 644, 779, 811 in the present play; Cas. iii 8, 11 *quid timida es?* Men. 615 *quid paves?* Cist. i 1, 56 *quid te tam abhorret hilaritudo?* Rud. ii 2, 66 *id misera macula est.* Stich. i 1, 24 *an id doles?* Pers. ii 1, 9 *id tuos sciet animus.* Epid. ii 2, 8 *id ego excrucior.* Mil. gl. iv 2, 76 *quid illam miseram animi excrucias?* 641. *novit, uxor tua.*

642. *edictare* is used by Plautus in three passages in the sense of a simple *edictare*. It appears, however, to be confined to archaic Latin.

643. *tua* (monosyllabic by

way of synizesis) *voluntate=tua sponte*.—*præfiteri* is read here and (perhaps) Capt. 480, but Terence has *præfiteri* Eun. prol. 8. Both Plautus and Terence have *præterere* (Amph. 837. Bacch. 612. Hea. 508), while later poets use the first syllable short. In the same way Plautus and Terence have *prælogus* in spite of the Greek *πρόλογος*. So also *præpola* and *præpinare* alongside of *προπόλη* and *προπινω*: Juvenal and Martial, however, have *præpino*. See my note on Ter. Andr. prol. 5. Ritschl, Neue Plautinische Exc. i p. 64.—*adea* 'be attentive': comp. Ter. Andr. prol. 24. Phorm. prol. 80. Brix aptly compares Merc. iii 2, 7 *præ hoc auscultat atque adea*.

645. 'Dixerat Menæchmi uxor Pallast mihi domo surrupta: Menæchmus uxorem illudens et omni ratione furtum

PE. viden ut te sceléstus captat? huic surruptast,  
nón tibi:

nám profecto tibi surrupta si éaset, salva núnc foret.

ME. níl mihi tecumst. séd tu quíd ais? MA. pálla,  
inquam, períit domo. 85

ME. quís cam surrupuít? MA. pol istuc ille scit  
qui illam ápstulit.

650 ME. quís is homost? MA. Menæchmus quidam.  
ME. édepol factum néquiter.

quís is Menæchmust? MA. tú istic, inquam. ME.  
égono? MA. tu. ME. quís árguit?

MA. égomet. PE. et ego: atque huic amícae dé-  
tulisti Erótio.

ME. égon dedi? PE. tu, tú istic, inquam. vín ad-  
ferri nóctuum, 90

quas tu tú usque dícat tibi? nám nós iam defessi  
sumus.

653 ME. pér Iovem deosque ómnis adiuro, úxor,—satin  
hoc ést tibi?—

*vident* (or *viden*) *ut msa.*, emended by Lambinus; *viden ted ut R.* *captat msa.*, emended by Camerarius. 647. *nunc* Camerarius, *non*

a se factum infitieri studens, denique quid uxor dicat se intellegere dissimulans, uxoris verba iterans, quaerit ab uxore, an palla sibi surrepta'. LAMB. Compare also our note on Aul. 627.

648. *captare* 'try to catch some one' by ambiguous expressions.—Compare the adj. *captivus*.—*huic, uxori tuae*.

647. 'If the cloak had been snatched out of your hands, it would be safe now'.

648. *níl mihi tecumst* (sc. *rei* or *negoti*) 'I have no business with you'. These words are of course addressed to the parasite, while those which fol-

low are spoken to the wife.

650. Brix's correction is (instead of *hic* given by the *msa.*) is supported by the analogous passages Cure. iv 4, 25. v 2, 52.—*edepol factum nequiter* should be considered as a kind of exclamation, whence also the omission of the copula *est*.

651. The hiatus after *inquam* is justified by the change of speakers and the caesura.—*arguit* is the present, not the perf.

652. *huic amicae* 'to your mistress here', *huic* being interpreted by a gesture.

655. For the pronunciation of *deosque* comp. v. 621 above.



nón dediasse. PE. immo hércle vero nós, non falsum  
dicere.

ME. séd ego illam non cóndonavi, séd sic utendám  
dedi.

MA. équidem ecceator tuám nec chlamydem dó foras  
nec pállium  
quoquam utendum. múliorem acquomst véstimen-  
tum múliebro

660 dáre foras, virúm virilo. quín refers pallám domum?  
ME. égo faxo roferétur. MA. ex re túa, ut opinor,  
féccris:

nám domum numquam *hódie* intro ibis, nlsi foras  
pallám simul.

có domum. PE. quid míhi futurumst, quí tibi hanc  
operám dedi?

MA. ópera reddetúr, quando quid tibi erit surruptúm  
domo.

663 PE. íd quidem cdepol núnquam erit: nam níhil est,  
quod perdám, domi.

msa. 650. *te dixit, hic msa.* R. 650. *utendum* R. against the msa.  
662. *hodie* om. msa., added by Flockeison and R., though the  
latter subsequently preferred *introd*, in order to avoid the hiatus.

656. In prose: *me non de-  
diasse*. Analogously we should  
supply a second *non* in the in-  
finitive sentence in *Peniculus*'  
answer.

657. *condonare* 'to make a  
present for good'.—*sic* 'cum  
gesta aliquo pronuntiandum'  
(Lamb.), i.e. with a gesture ex-  
pressing a certain carelessness.  
We should suppose that Me-  
naechmus cannot at once hit  
upon the appropriate expression,  
and *sic* fills up a pause during  
which he hesitates.—*utendum*  
*dare* 'to lend', *utendum* *rogare*  
'to borrow'. See note on *Aut.* 96.

658. *foras dare* 'to put out'  
= 'to lend out of the house'.

660. *quín refers* = *refer*.

661. *ex re tua* 'to your ad-  
vantage', i.e. 'I would advise  
you to do so'.

663. The words *quid míhi  
futurumst* are justly explained  
by Lambinus: 'quid míhi pre-  
tíli aut morcedis perolvetur,  
quí tibi viri tui furtum indi-  
cavi'. The sense of the phrase  
would be considerably altered  
by introducing the ablative *me*  
instead of the dative; comp.  
our note on *Trin.* 167.

quá virum qua uxórem di vos pérđant. properabo  
ád forum:

nam éx hac familiá me plano éxcidisso intéllego.

ME. málo mi uxor scéssé fuciasse cénset, quom excludat  
foras:

quási non habeam, quo íntro mittar, álium meliorem  
locum.

670 et tibi displiceó, patiundum: at plácuero huic Erótio,  
quas me non excludet ab se, séd apud se ocludet  
domi.

núnce ibo: orabo út míhi pallam réddat, quam dudúm  
dedi.

áliam illi redimám meliorem. heus, écquis *hic* est  
iánitor?

áporito atquo Erótium aliquis évocato anto óstiu'u.

666. *cum viro cum uxore mea*, emended by Flockeison. *quom virum  
tum uxorem R.* 670. *patiundumst* (without *ac*) R. against the msa.

666. For *qua—qua* compare  
*Trin.* 1014. Further instances  
from *Plautus* (*Mil. gl.* iv 3, 20,  
iv 9, 15. *Avin.* i 1, 83) and  
other authors (Cicero, Pliny  
etc.) are given by *Parsons Lex.*  
Pl. p. 381, and *Lex. Crit.* p.  
1099.

667. The hiatus after *plane*  
may be justified by the cas-  
sure.

668. *excludere* (*ἀποκλείω*)  
was the technical term of a  
mistress refusing admittance to  
her lover. See our note on  
*Ter. Andr.* 340.

670. *tibi—uxori*. The first  
part of the sentence is pro-  
nounced with a gesture towards  
Menaechmus' own house, into  
which his wife has meanwhile  
retreated.—*patiundum* implies

a certain ironical resignation on  
Menaechmus' part. He says  
'I must just bear it', meaning  
that after all it is not so diffi-  
cult to bear.—*placuero* instead  
of *placebo*.

671. Erotium will be rather  
afraid of losing Menaechmus,  
who is such a good—customer.

674. *Comp. Ter. Ad.* 634  
*aperite aliquis actutum ostium*  
with our note. In these pas-  
sages we should consider *ali-*  
*quis* as an additional insertion  
by way of parenthesis, as if it  
were 'call her out—*sumo* one of  
you—to the door'.—We need  
not ask, why does not Menaech-  
mus go into the house at once?  
The stage arrangements obliged  
the poet to let all events take  
place in the street.





## EROTIVM. MENAECHMVS I.

675 ER. quis hic me quaerit? ME. sibi inimicus magis  
quisl quam notati tunc. IV 3.

ER. mi Menaechmo, cur anto aedis astas? sequere  
intró. ME. mano.

scin quid est, quod ego ad te venio? ER. scio, ut  
tibi ex me sit volup.

ME. immo eclepol pallam illam, amabo te, quam tibi  
dudum dedi,

mihí eam reddo: uxor rescivit rem omnem, ut fac-  
tumst, ordino.

680 ego tibi redimam bis tanto plúris pallam, quám  
volca.

675. *me hic* R. against the *men.*—*quisl* om. *men.*, added by R.  
677. *sibi ex me ut* R. against the *men.*—*voluptas mea*, emended by  
Fyndes. 680. *quam mea*. R., *quom* Brix. 681. *ferres mea*, de-

ACT IV., Sc. III. 675. *actas*  
(= *acritas*) is often used in the  
mere sense of life; hence *actas*  
tue is an emphatic expression  
instead of *tu*. Compare Capt.  
iv 2, 106 *vae actati* (other read-  
ing *ritae*) *tuae*; the same phrase  
recurr. Blich. iv 2, 14. So also  
Rud. ii 3, 44 *vae capiti atque*  
*actati tui*. In Pseud. i 1, 100  
*in te nunc omnes spes sunt*  
*actati meae* the sense is clearly  
represented by a simple *mihí*.  
So also Ilaech. ii 3, 121 *hic*  
*nostra agitur actas in malum*  
*modum* 'we shall lead a life full  
of pleasures'. (Parvus, Lex.  
Crit. p. 60, who quotes from  
Propertius i 2, *hic tu semper*  
*eris nostrae gratissima vitae*  
*= mihí*).

677. *quod* = *propter quod*,  
very common in Plautus. (Pa-  
rens, Lex. Pl. p. 896.)—*volup*  
appears in fifteen passages in  
Plautus; it is an earlier and

more primitive form instead of  
the derivative *voluptas*, which  
is exclusively employed in clas-  
sical Latin. See Ritschl, Opusc.  
ii 450—452. For the connexion  
between this word and the  
Greek *ἀλ-ω* (= *ἔλγω*, comp.  
*ἐ-λ-ω-α*) see G. Curtius, Ety-  
mol. p. 261 (fourth edition).

679. *ordine*, *ut factumst*:  
comp. Ter. Eun. 970 *tu totu*  
*narra omne ordine, ut factum*  
*est*. Other instances (Capt. ii  
3, 17. Pseud. v 2, 15. Rud. iv  
4, 111, &c.) are given by Parens,  
Lex. Pl. p. 823. The construc-  
tion *rem ut factumst* is some-  
what negligent (instead of *fac-  
tumst*); see our note on Aul. 703.

680. *quam roles* = *quancun-  
que roles*. There is not the  
slightest ground for Brix's read-  
ing *quom*. Menaechmus means  
to say 'I will buy any robe you  
please'—i.e. you may choose it  
quite to suit your own fancy.—

ER. tibi dedi equidem illam, ad phrygionem ut de-  
forres, pauló prius,  
et illud spinter, ut ad aurificem ferres, ut fieret  
novum.

ME. mihí tu ut dederis pállam et spinter? nún-  
quam factum réperies.

nam ego quidem postquam illam dudum tibi dedi  
atquo abii ad forum,

683 núnco roles, nunc te postillac víleo. ER. víleo, quám  
rem agis:

quae commisi, ut me defruder, ad eam rem adfectas  
viam.

ME. néquo eclepol te defrudandi causa posco: quín  
tibi

disco uxorem rescivisso. ER. nec te ultro oravi sit  
dare:

túto ultro ad me detulisti, delisti eam donó mihí: 13

*ferres* Floekolzen. *dedi equidem illam, ad phrygionem ut ferres,*  
*tibi pauló prius* R. 683. *mihí tu* R., *mihí tu* ut the other *men.*,  
and so R.—*repperis* R. (but it ought to be *repperis*, which would  
ruin the metre), *repperis* R., *repperis* Priscian, who quotes this  
line v p. 610. 686. *quae* Dotho, *quin* *men.* 689. *donó mihí delisti*

*tantum* should be almost con-  
sidered as a noun; *bis tanto*  
*pluris palla* means 'a robe  
twice as dear as the other'.

682. *ut ferret* *nostrum* = *ut re-  
vocaretur*.

685. The question with *ut*  
expresses surprise at a very  
extravagant or false assertion.  
See the examples collected by  
Holtze, *Myth.* ii p. 165.—As  
Brix observes, the same termi-  
nation of a line as here (*nún-  
quam factum reperies*) occurs  
Aen. iii 5, 17.

686. *postillac* 'since that  
time', a well-attested Plautine  
form instead of *postilla*. See  
Ritschl, *Opusc.* ii 370, and  
compare *posthac*.—*video* *quam*

*rem agis* 'I see what you are  
driving at'; comp. Aul. 808  
*scio quam rem agat: ut me de-  
ponat vino, eam adfectat etiam,*  
where see our note.

684. *defrudare* is a well-  
attested form instead of *de-  
fraudare*. Comp. the adverb  
*frustra* = *frust(e)ra*, from *frus*  
= *fraus*.—The construction is  
*ad eam rem etiam adfectas* (= *en-  
tendis*) *ut me (e) defrudes* *quae*  
*(tibi) commisi*.

684. Erotium intentionally  
commences her reply with the  
same *me* as Menaechmus, as  
it were to parody his words.

689. For *detulisti* see Introd.  
to Aul. p. 60.



- 690 eandem nunc repóscis. patiar: tibi habeto, aufer:  
útire  
vel tu, vel tua úxor, vel etiam in loculos compíngita.  
tu húc post hunc diém pedem intro nóñ feres, ne  
frústra sis:  
quáñdo tu mo béne merentem tibi habes despiciatui.  
nisi feres argéntum, frustra's: mé ductare nóñ potes. 22  
695 áliam posthac invenito, quám habeas frustratui.  
Mx. nimis iracunde hércle tandem. héús tu, tibi  
dicó, mane.  
rédi. etiamne astás? etiam audes meá revorti grátia?  
ábiit intro, occlúsit aedíā. núñco ego sum exclusis-  
sumus:

rem R. against the mss. 690. *habe* mss., *habeto* R. 691. *oculos* mss., *loculos* Balbach. 692. *diem*, ne frustra sis, *pedem* intro non feres R. against the mss. The mss. reading has been justly de-  
fended by Briz. 694. *frustra* me ductare mss., emended by R. 697. *rediet* iamne astes etiam B, emended by Acidalius, *redi*, etiam

690. *patiar* is pretty much the same as Menaechemus' own *patiundum* v. 670. Erotium means to say that it is not in her power to resist the injury she imagines herself to suffer at Menaechemus' hands, but that she will not forget it for all that.

691. Comp. Hor. Ep. ii 1, 175 in *loculos demittere gratit*.

692. The final *a* in *frustra* (though of ablative origin) is always short in Plautus, but retains its legitimate quantity in other authors.—*frustra* esse often = *decipi*; *frustra habere* (aliquem) = *decipere*, *frustrari*. Numerous instances are given by Parsons, Lex. Crit. p. 508.

693. *despicatui habere* = *despectum habere*, 'hold in contempt'; not a Ciceronian phrase. Compare *frustratui habere* v. 695.

694. *ductare* = *circumvenire*; comp. *ductare dolis* Capt. iii 4, 109; 5, 67. Erotium insinuates that Menaechemus intended to swindle her out of the entertainment without paying or leaving her any other equivalent. The next time he comes she will grant him all such things only for ready money.

696. The hiatus in *quám* *habe* is legitimate; see Intro. to Aul. p. 68.—With these words Erotium goes into her house.

697. *etiamne astas*, 'won't you stand still yet a minute?'—For *audent* see note on Aul. 46. Trin. 244.—*mea gratia*, 'for my sake'.

698. The superlative *exclusissimus* seems to occur only here and is, of course, merely a comical formation inadmissible in a serious prose-style. See the collection of analogous forms

- néque domi neque ápuđ amicam míhi iam quidquam  
créditúr.  
700 sbo et consulam háñc rem amicos, quíd faciundum  
céñsant.

## MENAECHEMVS II. MATRONA.

- Mx. nimis stúlte dudum féci, quom marsúppium V 1.  
Messénioni cum argénto concrédidi.  
immérsit aliquo sésé credo in gáncum.  
MA. provisam, quam mox vír meus redcát domum.  
705 sed écúm video: sálva sum, pallám refert.  
Mx. demíror, ubi nunc ámbulet Messénio.  
MA. adíbo atque hominem accípiam quibus dictís  
meret.  
non té pudet prodíro in conspéctum meum,  
hominís flagítium, cum ístoc ornatú? Mx. quíd est?  
710 quao té res agitat, múlíer? MA. etiamne, ínpudens, 22

*astes? etiamne audent* R. 707. *aceret* Ba and the other mss., *meret* Nonius (*meret* lib). 709. *flagitium hominis* mss. (comp. v. 489), transposed by the present Editor. 710. *res te agitat* mss., *res* ted

ations in Kühner's *Ausführl. Gr.* i p. 363.

700. Menaechemus is at the end of his wits, and therefore determines to lay the whole business before his friends and be advised by them. This is, of course, a contrivance to clear the stage for the other Menaechemus.

Act V. Sc. 1. Menaechemus of Syracuse returns with the robe he had received from Erotium. The wife of his twin-brother joins him and mistakes him for her husband whom she fancies to have come back with the robe he had stolen from her. This he denies, and declares that he does not know her. She considers this as the greatest

insult of all, and goes to call her father.

702. The molossus *cum argenti* may be defended by analogous instances in Plautus.

701. *provisam*, 'I'll come out to see'.—*quam* *mar*, 'how soon' = 'if he does not soon'.

709. *ambulare* is used of strolling about in the streets.

707. 'I'll give (bid) him welcome with such words as he deserves'. Comp. also Aul. 622.

709. For the expression *hominis flagitium* compare note on v. 489.

710. Comp. Aul. 623 *quae te mala crux agitat*. 624 *larvae hunc atque intemperias insonat* *acque agitant senem*. The same



muttūre verbum unum aūdes aut mecūm loqui?  
ME. quid tāndem agnisci in me, ut loqui non aūdeam?  
MA. rogās me? o hominis impudentem audāciam.

ME. non tū scia, mulier, Hēcubam quapropter canem  
713 Graii esse praedicābant? MA. non equidēm scio. 15  
ME. quia idēm faciebat Hēcuba, quod tu nūnc facis.  
omnīa mala ingerēbat, quemquem aspēxerat:  
itaque ādeo iure coēpta appellārist canes.

MA. non ego istaec tua flagitia possum pēpeti:  
720 nam mēd aetatem viduam hic esse māvelim, 20

agitāt R., te res Briz. 713. o om. mss., added by Pylades. Aem R.  
719. tua om. mss., added by R. It would also be possible to write  
non istaec ego flagitia. as Pylades did. 720. meam med R. against

phrase as here occurs Cure. i 1,  
92 quae te res agitant? Mero.  
i 2, 24 quae te res malae agi-  
tant? The metaphorical use of  
this word will be understood by  
comparing Cic. Leg. i 14. 42 res  
agitant insectanturque Furiae,  
non ardentibus tactis, sicut in  
fabulis, sed angore conscientiae  
fraudisque cruciata.

712. Comp. Ter. Haut. 312,  
where the very same words are  
used as an indignant exclamation.

714. non=nonne (which is  
not used by Pl.).—Hēcubam pu-  
tant propter animi acerbitatem  
quandam et rabiem Angi in  
canem esse conversam. Cic.  
Tusc. iii 36, 65 (quoted by  
Lamb.).

715. Graii=oi ἀρχαίοι ἑταί-  
ροι 'Elaiei, with a certain ad-  
mixture of reverence and ad-  
miration; Graculus is a con-  
temptuous appellation (comp.  
Juvenal's Graculus curiens in  
caelum, iussus, ibid); Graculus  
is an indifferent and merely  
geographical term.

717. For omnia see the in-

stances collected in our note on  
Aul. 187.—ingerere mala, 'to  
heap abuse' on some one:  
comp. Bacch. iv 8, 84 ut tibi  
mala multa ingeram. Pseud. i  
3, 185 inger ei mala multa.  
Asin. v 2, 77 dicta in me in-  
gerebas.—quemquem=quemcun-  
que is not at all scarce. In  
such a phrase as the present,  
Plautus might also say ut quem-  
que aspexerat.

718. canes is the archaic  
form of the nominative (com-  
pare vulpes, feles): see our note  
on Trin. 170.

720. aetatem, 'my whole life,  
as long as I live': comp. Eun.  
784, Haut. 716, Hec. 747 with  
our notes; in Plautus this ac-  
cusative, which is used quite  
adverbially, occurs Asin. i 1, 6;  
ii 2, 8, 18; Amph. iv 2, 3;  
Cure. iv 3, 32; Poen. iii 3, 32;  
Pseud. i 5, 100. Pareus (from  
whom we derive those passages,  
Lex. Pl. p. 20) justly explains  
aetatem by the Greek εἰς πᾶν.—  
vidua may also be used of a  
wife divorced from her husband,  
see note on v. 112.

quam istaec flagitia tūa pati, quae tū facis.  
ME. quid id ad me, tu te nūptam possis pēpeti,  
an sis abitura a tuō viro? au mos hic itast, >  
peregrino ut adveniēti narrent fābulas?

723 MA. quas fābulas? non, inquam, patiar praetorhae, 25  
quia vidua viyam, quā tuos mores pēferam.

ME. meā quidem hercle cāsa vidua vivo  
vel usque dum regnum optinobit Iūppitor. >

MA. ne istūc mecastor iam patrem accersim meum 30

730 atque ei narrabo tūa flagitia quae facis. 35  
i, Dēcio, quero meūm patrem, tecūm simul 36  
ut veniat ad me: ita rēm natam caso dēcito. > 37

the mss. hic om. mss., added by Briz. 721. rejected by R., who  
says 'hand dubio confictus o v. 719. 720. 723.' 722. tua R. after

Bothe, tu mss. 723. annos ita est hoc R., emended by Bothe.  
726. tuos mss., istos R. most arbitrarily. 729—742. The mss. order  
of those lines is indicated by the numbers placed in the right margin.  
The present arrangement is due to Ladewig and Fleckeisen. 731.  
ei R. (retained by Briz), i Camerarius, R. 732. natam om. mss.,

721. It is quite conformable  
to the habit of excited speakers  
to repeat an assertion they have  
just made in nearly the same  
terms.

722. quid id ad me, so. atti-  
net, 'what's that to me?' Comp.  
Poen. v 2, 61 quid istuc ad  
me? Poen. iv 3, 27 hoc quid ad  
me?

724. fabulae, 'gossip'.

726. quam should be con-  
ceived dependant on a potius  
which is to be supplied in the  
preceding words. This ellipsis  
is not unexampled in Plautus:  
see Pareus, Lex. Pl. p. 515 (s.v.  
potius), though some of the in-  
stances quoted by him admit of  
a different explanation.—The  
words non patiar quia mean 'I  
shall not bear it any longer so  
as not to', quia being depend-

ent on the verb with the nega-  
tion, which is in its general  
sense equivalent to nemo me im-  
pedire poterit quia (potius) vi-  
vam etc.—tuos mores pēferam,  
'put up any longer with your  
behaviour'.

727. mea causa, 'as far as I  
am concerned', comp. below, v.  
1029.

729. vel usque dum, 'even  
as long as'. 'Vel ex unquo dum  
regnabit Iuppiter, hoc est ae-  
ternum'. Lamb.

729. istuc = propter istuc,  
quod tu dicis.

731. quare means 'find' or  
'look up my father', the sen-  
tence with ut being dependant  
on the notion of 'asking' which  
is merely implied and not dis-  
tinctly expressed. Briz com-  
pares an analogous passage in



- iam ego aperiam istaec tua flagitia. ME. sanan es? 38  
 quae mea flagitia? MA. pallas atque aurum meum 39  
 733 domo supillas tu tuae uxori et tuae 40  
 degere amicae. satin haec recte fabulor? 41  
 ME. heu, hercle, mulier, multum et audax et mala 'a. 42  
 tun tibi surruptam dicere audeas, quam mihi 43  
 dedit alia mulier, ut concinnaudam darem? 44  
 740 MA. haud mihi negabas dudum surrupuisse te: 45  
 nunc eandem ante oculos attines? non te pudet? 46  
 ME. quae so hercle, mulier, si scis, monstra quod 47  
 bibam, 48  
 tuam qui posam perpeti petulantiam:  
 quem tu med hominem esse arbitrare, nescio:

added by R. 734. *pallam* mss., emended by Vahlen Rh. Mus. xvi 635 (comp. v. 803). *pallam atque aurum quom meum* R. 735. *tu om. mss.*, added by Müller Prou. p. 532. *cliam* had been added by R. 738. *dicere hanc* R. after Bothe, but *hanc* is not in the mss. 740. *haud* (or *haut*) R., at mss. 744. *med* om. mss., added by R. *esse* om. mss., added by Camerarius, but placed here by R.—

the Mercator iv 4, 47 where Dorippa sends for her father: *Syra, t, rogato meum patrem verbis meis, ut veniat ad me iam simul tecum huc.*

732. *res ita nata est* = *οὕτω γέγονε τὸ πᾶν*. Pseudo (Lex. Pl. p. 287) quotes Bacch. ii 2, 40 *ut res natam esse intellego* and Coa. ii 5, 35, where the same phrase occurs as here. Hence also the phrase *ex re nata*, 'according to the state of things' Ter. Ad. 295.

734. Menaecheus' wife exaggerates her husband's ill-deeds in using the plural *pallas*. This little artifice is very true to nature.

736. For the accentuation of *degeris* comp. note on v. 717. The verb is used in the same

sense as *deferre* in other places. —*recte* = *vere*.

737. *multum* should be understood as an adverb. Menaecheus thinks that all the woman says to him is merely a pretence by which she hopes to get the robe from him.

740. *dudum*, 'not long since'. She alludes to v. 657 sq.

741. *ante oculos attines*, 'you hold it up before my very eyes'.

742. 'Monstra seu doceo quod medicamentum bibam, quo tuam malitiositatem perferre possim. tralatio seu potius allegoria a medicis et pharmacopolis qui dant medicamenta quaedam quibus quis epotis aut venenum impune sumere potest aut iam sumptum tolerare atque adeo superare'. LAMB.

- 745 ego te simitu novi cum Porthaone. 49  
 MA. si me derides, et pol illum non potes, 50  
 patrem meum, qui huc advenit, quin respicias?  
 novistin tu illum? ME. novi cum Calcha simul:  
 eodem die illum vidi, quo te auto hunc diem.  
 750 MA. negas novisso me? negas patrem meum? 51  
 ME. idem hercle dicam, si avom vis adducere.  
 MA. occisor pariter hoc atque alius res soles.

# SENEX. MATRONA. MENAECHEMVS II.

SE. ut aetas meast atque ut hoc usus factost, V 2. >

*arbitrere* Iuven. Hermon vi 206, *arbitrare* mss. 745. *si me tu B. simitu* Camerarius. — *Porthaone* R. after Camerarius, *porthaone* mss. 748. *Calcha* Priscian vi p. 702, *calchantes* Da. 754. pro-

745. *simitu* is a Plautine word instead of *simul*: see our note on Trin. 223. *simitu cum Porthaone* nori means 'I know you as well as Porthaon', i.e. I know neither one nor the other. The reading of the mss. *Porthaon* has been defended by Borgk, who supplies a reference to Polyacnus vi 1, 6, where it is stated of Morionos: *Μη- πόδης δὲ, τῷδ' ἔτι ἔγγυες ἀδ- ρὲ νεωφθῆσαι τῷ πατρί, διδόντες τὸ αἰώνιον θῶνα ἴδεναι τὸν παῖδα* (a son who had just been born to him) *Πορθάων*. Porthaon was the legendary father of Oeneas, king of Aetolia.

746. *at* is very emphatic at the head of the apostrophe. In prose we might also use *tamen* or *attamen*.

747. *advenit* is the present, not the perfect. — *quin respicias*, 'won't you look round' to see the old man.

748. Menaecheus returns an answer in the same style as v. 745. *Calcha* is a hoteroclitie ablative instead of *Calchantis*,

see Bileheler, Lat. Decl. p. 6.

749. *eodem* should be pronounced in two syllables, by way of synizesis.

750. This line is divided into two halves by the caesura falling after the third foot. This is highly effective in rendering the excited and angry speech of the infuriated woman.

751. In *si avom* the hiatus is legitimate. — *res* is somewhat strange instead of *vells* or *voluntas*.

752. *huc, ac, facis*: 'you behave in this affair just as you are in the habit of doing in other matters', i.e. always impudently.

Act V., Sc. ii. The old man first recites a short canticle highly characteristic of his mind and manner. The metre is so well adapted to the situation that we almost fancy that we see the feeble old man tottering along as he pronounces each line.

753. *ut aetas meast* 'as well as my age shall permit me'. —





- gradum proferam, progredi properabo.  
 753 sed id quam mihi facile sit, haud sum falsus. >  
 nam pernicitas deserit: consitus sum  
 senectute: onustum gerō corpus: vires  
 reliquera. ut aetas mala mērs est mala tōrgo!  
 nam res plurimās possumās, quom advenit, fert,  
 760 quas si hīc autumem omnis, nimis longus sermo est.  
 sed haec res mihi in pectore et corde cūraest,

*gredi mea.*, emended by Bothe. 755. *mihi facile siet* Bothe, *facile sit mihi mea*, *mihi non sit facile* R. 766. *mala est mer...* *mala ergo* Ba, *mala est mea mala est ergo* Nonius, *mala merx mala est tergo* Turnebus, Gruter, *maledicta merces tergo* R. We have followed Brix. 759. *fert* Ba, R., *affert* Bb and the other mss., and so Brix. 760. *si iam* B., *nunc et* Flockolson, *si hic* the present

The construction of *una est* is the same as *opus est*; compare Ter. Hec. 327 with our note. So also Cist. i 2, 10 *tacere nequeo misera quod facito una est*. Ampl. i 3, 7 *citius quod non facio una sit quam quod facio opus*. Rad. ii 3, 67 *iam istae magis una facio*. From these passages it appears that *ae* may here be considered both as an ablative and as a nominative.

754. For *progredi* comp. *congregari* Aul. 240. See also Kühner, Aul. Gr. i p. 559.

755. *quam* 'how little'.—*haud sum falsus* = *non me fallit*.

756. The expression *consitus sum senectute* seems to occur only here: Turnebus aptly compares Ter. Eun. ii 2, 5 *paucis annisque oblitus*. Verg. Aen. viii 307 (*bat res oblitus* = *ae*).

757. Compare the analogous passage in the Morator iv 1, 5 sq. where an old woman who is told to walk faster (*quia is coctus*) replies: *neque me coctior*:

*tantum hoc oneret quod fero*. Dorippe then asks her: *quid oneris?* Hyra: *annoq octoginta et quattuor*.

758. *mers* is a Plautine form of the nom. instead of *merx*: see Ritschl's instructive disquisition in his Opus, ii 652 sqq. 777. The expression *merx mala* ('a bad piece of work') was also used of worthless persons (Cist. iv 2, 32. Porc. ii 2, 56. Pauid. iv 1, 44. Truc. ii 4, 55): see Parona, Lex. Pl. p. 271.

759. Observe the omission of the copula *atque*, which may be due to the fact that *mala res* expresses only the one notion of 'misery'. In Greek we should certainly have to say *καλά καὶ κακὰ πρὸς τὴν ἀνθρώπου*.

760. *autumare* often means 'to recount'.—We should expect *sermo sit*. But *sermo est*.

761. *in pectore et corde*, *κατὰ στήθεα καὶ κατὰ θυμόν*. Nearly the same phrase occurs Moro. iii 4, 3 (*in pectore atque in corde*).

- quidnam hoc sit negoti, quod filia sic  
 repente expetit me, ut ad aseo irem.  
 nec quid id sit mihi certius facit,  
 quod velit, quod mēd accersat.  
 verum propemodum iam scio, quid siēt rei:  
 765 credō cum virō litigiū natum esse aliquod. 15  
 ita istae solent, quae virōs subseruire  
 sibi postulant, dote frūctae, feroces.  
 et illi quoque haud abstinēt neque culpa.  
 verūmst modus tamēn, quoad pati uxorem oportet,  
 770 nec pōl filia umquam patrem accersit ad se, 20  
 nisi aut quid commisit vir aut iurgi est causa.  
 sed id quicquid est, iam sciam. atque occam cāmpo

Editor. The mss. have only *si*. 762 sq. are given according to the metrical arrangement of the mss. It reads as follows:—

quidnam hoc sit negoti, quod filia repente expetit me,  
 ad se ut irem,  
 nec quid sit, mihi certius prius facit, quod velit quodve  
 accersat.

762. *med* Brix, *me* mss. 763. *quod* B., *quid* mss. (twice).—*me*

*mss.*, *med* Brix. 771. *commisi* B., *commisum* mss. R., *vir* added by Brix. (*nisi aut quid vir commisit aut iurgiat causam* Heyfort Phil. xxix p. 395). 772. *quicquid id est* mss., transposed by Bothe.

762. The metrical arrangement of this passage is, of course, anything but certain. As the text stands, we should consider the nom. *si* in *Alia* to be long. For this pronoun comp. our Intro. to Aul. p. 12. —*si* repente 'so quite of a sudden'.

763. *med* is an instance of prolepsis or anticipation of the subject of the dependent sentence.

763<sup>b</sup>. In prose we should have to say *neque certior me facit quid id sit*. For the expression used in the text (which appears to have been colloquial) we may compare Pauid. ii 2, 4 *nimis*

*velim certum qui mihi faciat, Nulla lena ubi hic habitat*. There is also in Plautus the phrase *certum facere aliquem*, e.g. Pauid. iv 6, 35 *epistula atque imago me certum facit*.

*quod* = *propter quod*. 766. *istae* = *istae* (*istae*), just as *haec* = *haec*.—*ita* = *scilicet*.

767. *postulant*, *desiderant*, *requirunt* arbitrantur. *Iama*.

768. *illi*, *mariti*.

769. In prose we should have to say *neque certior me facit quid id sit*. For the expression used in the text (which appears to have been colloquial) we may compare Pauid. ii 2, 4 *nimis*

770. *Alia* 'my daughter'.



ante aedis et eius virum video tristem.

id est, quod suspicabar.

775 appellabo hanc. MA. ibo advorsum. salvo multum,  
mi pater.

SE. salva sis. salvam advenio? salvam accorai  
iubes?

quid tu tristis es? quid illo autom abs te iratus  
destitit?

nescio quid vos vilitati datis inter vos duo.  
loquero; uter meritis culpam, patris: non longos  
logos.

775. *tristem virum video* MSS., *tristem video* Bothe, R., *video tristem* Briz. 775. *advorsum* Pylados, *corum* MSS. 776. *salven* R., emended by Gronovius. *salven* (Gronovius, *salven* MSS. 778. *reliati* B. The right reading has been preserved by Fostus and

776. The old man asks tenderly *salvace advenio* 'do I find you in good health?' The expression is, however, rather strange, as *advenire* is not elsewhere construed with the dative, and Plautus would no doubt have preferred *ad te salvam advenio*, as he is fond of repeating the preposition after a compound verb. It is, therefore, possible that Plautus wrote *salvace* 'amabo' 'in all in order, please?' for which phrase compare Stich. 8 and our note on Trin. 1177.

777. *autem* 'on the other hand'. Menaechmus stands aside, away from his wife, in consequence, as the old man thinks, of some quarrel (*iratus*).—*destitit* is here and below v. 610 employed in its original sense, 'to stand aloof'. This is extremely rare, if not confined to these two passages. (Lambinus reads *destitit* 'a verbo dicto: non destitit a verbo desitit, quod hic locum habere

non potest'.)

778. *nescio quid* should be taken as one word 'something or other'.—*reliati* (not a Ciceroian word) is used in a metaphorical sense easily understood. 'Significant senex filiam suam et Menaechmum leviter inter se propter aliquam sibi incognitam causam verbis contumelioso'. LAMN. Comp. Rud. ii 6, 41 sq. *equidem me ad vilitationem exerceo: num omnia curruca prae tremore fabular*. Fostus says *velitatio dicta est ultra citraque probrorum oblecta, ab exemplo velitaris pugnae*.

779. In prae: *uter rostrum meruerit*. The *oxyptosis* of the construction will be readily understood. Compare below v. 1119.—*logi* (*λόγος*) is used by Plautus, Terence, and even Cicero, chiefly of foolish talk. Nouns says *logi sunt sermones rei dicta ridicula et contemnenda*. (Lambinus justly draws attention to the *reptitio* in *longos logos*.)

780 MA. nusquam equidem quicquam deliqui: hoc  
primum te absolvó, pater:

verum vivere hic non possum neque durare ulló  
modo:

proin tu mo hinc abducas. SE. quid istuc autem  
temat? MA. ludibrio, pater,

habeor. SE. unde? MA. ab illo, quoi mo mandavisti, meo viro.

SE. ecco autem litigium. quotiens tandem ego  
edixi tibi,

783 sit cavoros, neutor ad mo irctis cum querimonia? as  
MA. qui istuc, mi pater, caveró possum? SE. men  
interrogas?

nisi non vis. quotiens monstravi tibi, viro ut morém  
gorns?

Nonius.—*duo* Nonius, *duos* MSS. 781. *hic virere* R. (not the other MSS.) 784. *ego* om. MSS., added by R. 787. 'excidisse talem fore versiculum puto: pot' si sapias, edis tu pro te, quid opus sit factó, scias' R.

780. *nuquam* 'in no affair'.—*absolvere* is repeatedly used in the sense of 'despatching' or 'satisfying' some one. Instances are given by Pareus, Lex. Pl. p. 8. The sense is therefore 'with this answer I will satisfy you from the very beginning'.

781. *durare*, *κατεργαίω*, 'to abide'. In the same way Alemona says Amph. iii 2, 1 *durare nequeo in aedibus*. (Lamb.)

782. *istuc* 'your complaint'. 783. *unde*—a *quo*.—The usual words of committing a wife to a husband's care are *committit* and *collocat*: but *mandare* (= *in manum dare*) appears to be a very appropriate expression, as a married woman

was conceived to pass a *manus patris in manum viri*.

784. *ecce autem* expresses surprise and indignation: 'well, there we have a pretty quarrel!' Comp. Most. iii 1, 181 *ecce autem perit*.—The old man's indignation is also expressed by *tandem*.

785. *neutor irctis* may be compared with *uter meruitis* v. 779. Comp. Epid. ii 2, 73 *desideri robis consilium catum, quod laudatit uterque*.

788. *nisi* 'but'—a sense it frequently has in Plautus.—*monstravi* is used as a synonym of *mandat* or *praecepit*, whence also the construction with *ut*. Lambinus justly paraphrases 'quoties praecepit tibi, ut te viro morigeram praebess'.



quod illo faciat, ne id observas, quod est, quid rerum gerat.

700 MA. At enim illo hinc amat moretricem ex proximo.

SE. sane sapit:

Atque ob istanc industriam etiam saxo amabit amplius.

MA. Atque ibi potat. SE. tua quidam illo causa potabit minus.

si illic, sive alibi lubebit? quae haec malum impudentiat?

una opera prohibere, ad cenam ne promittat, postula,

793 neque quemquam accipiat alicuium apud se. servitum tibi

postulas viris? dare una te opera pensum postulas,

789. *quid* *man.* R., *quid* present Editor. 792. *tuan* Pyladen, R., *tua* *man.* 793. *si* Bothe, *sive* *man.* 795. *se* Adhalium, *te* *man.* 796. *te* *om.* *man.*, added by the present Editor. III

789. The expressions are here nearly the same as v. 115, where the lady's 'observing' propensities are first mentioned by her husband.—In *quid* *est* the hiatus is legitimate.

790. *at enim* 'but to be sure'; comp. n. on Trin. 706. —*hinc* should be joined with *ex proximo*, comp. Aul. 247 according to our second edition. So also Anis. 1.1, 87 sq. *Alins* *quod* *amici* *meus* *istanc* *mercetricem* *e* *proximo* *Philenum*.

791. For *ob istanc* *industriam* comp. v. 123 above. Lamb. explains 'quia istam industriam et diligentiam adhibes in observando'.—*saxo* *etc.* 'I give you my word on it, he will love her all the more'.

793. Plautus does not employ *sive...sive*, but only *et...et* (*et*): comp. my note on

Trin. 183.—*malum* is the popular interjection, which we had already above, v. 390.

794. *postulas* *de* *de*, 'you might as well pretend'. *una* *opera* = the later adverb *una*.

795. We should drop the *d* in *apud*.—*accipere* = *cena* or *epula accipere*, 'to entertain some one at dinner'.—*servitum* = *servitum*. A short *e* was generally changed into *i* in the compounds, comp. *unde*—*undique*, *inde*—*indidem*. So also *intene* = *tutin* in Plautus. See Ritschl, Opusc. II 556 sqq.

796. After *postulare* we find sometimes the accus. with the infinitive, even in those cases when the subject of the infinitive sentence agrees with that of the main sentence. See, however, also our critical note.

inter ancillas sedere iubeas, lanam carero.

MA. non equidem mihi te advocatum, pater, adduxi, sed viro:

hinc stas, illum causam dicis. SE. si illo quid deliquerit,

800 multo tanto illum accusabo, quam te accusavi, amplius.

quando te auratam et vestitam bene habet, ancillas, penum

recto praehibet, melius sanam, mulier, mentem sumero.

MA. At illo supplicet mihi aurum et pallas ex arca domo:

*una* R., *unad* Brix. 797. *carere* *man.*, *carere* Varro de l. l. vii 54 p. 320 Sp. 800. *tanta* RCD. 801. *quando* *auratam* *et* *vestitam* *bene* *habet* *te* R. against the *man.* See Valeriu lth.

797. For *carere* (= *carere*) see the dict. s. v. and also *carminare*. Vaulock, Etym. Wörterb. p. 183. The expressions used in this line suggest an allusion to the tale of Hercules and Omphale.

798. This line furnishes a capital instance of the unsoundness of the theory which assumes in the metres of Plautus a coincidence between the metrical and the rhetorical accent. In the present line, *mihi* is evidently emphasized and yet stands in a thesis.

799. *hinc* *stas* = *a mea parte* *stas* 'you stand on my side'. Compare the French phrase 'vous vous placez de mon côté'.—*illim* = *illine* (Poen. II 7; v. 2, 27, 98. Most. II 2, 86). The suffix is familiar to everyone in *utrimque* = *ex utraque parte*. See Ritschl, Opusc. II 453 sqq.

800. In prose we should simply say *multo amplius* (or

*magis*) without *tanto*. The same expression occurs Rul. II 6, 37 *ego multo tanto* *maior*. In this construction we should consider *tantum* as a kind of substantive and *multum* as the adjective. A literal translation would be 'I am more miserable by far'.—*accusare* often means 'to blame'.

801. Compare the expressions used above, v. 120 sq.

802. *praehibet* = *praebet*. So also *debere* = *dehinc*.—*melius* *est* like the Greek *δύωτε* *τοῦ*, often without an exact reference to a comparison. Here we may easily supply *quam* *nunc* *habet* *retinere*. Compare Livy III 48, 8 *proinde* *quiesce* *erit* *melius* (no. quam turbasse).

803. For *pallas* comp. v. 784. *arca* is often used in the sense of a chest, in which clothes are kept, *arca* *vestiaria* Cato R. R. II, 8.—*domo* 'out of the house': comp. v. 645, 785.



mē despoliat, mēa ornamenta clam ad meretrices  
dēperit.

805 SE. mālē facit, si istūc facit: si nōn facit, tu mālē  
facis,

quae insontem in simulēa. MA. quin etiam nūc  
habet pallām, pater,

et spinter, quod ad hānc detulerat: nūc, quia re-  
scivī, refert.

SE. iām ego ex hoc, ut factumst, scibo: *adībo* ad  
hominem atque *alloquar*.

dīc mi istuc, Menaēchme, quid vos *discertatis*, ut  
sciam.

810 quid tu tristis es? quid illa autem abs te irata  
dēstitit?

ME. quisquis ex, quicquid tibi nomen est, senex:  
summūm Iovem

deōque do testis SE. qua de re aut quōius rei  
rerum omnium?

ME. mē neque isti inālo fecisse mūlieri, quao me  
arquit

Mss. xvi 637. 803. *domo* Acidalius, *modo* mss. 804. *clam* Acidalius, *tam* B. 808. *sibi* mss., emended by Camerarius, *adībo* om. mss., added by R. in this place, but previously by Pylades after *hominem*. *adquemoquar* B, emended by Pylades. 809. *quid* B. in his note (see Breker, Studiomund's Stud. i p. 146), *quod* mss. —*discertatis* DaF (R.), *discertatis* BCDh, *disceptatis* Colvius. 810. comp. v. 777. Is this line an interpolation, or is it intentionally repeated? *tutis* ca B, with the correction *tristis* in the margin. *destitit* or similar corruptions are read in the mss. 812. *detestes*

805. *istuc*, cuius tu cum  
in simulas.

809. *discertare* (omitted in Smith's Dict.) seems to be an *dr. clp.* The sense is of course the same as *dimicare* 'to fight' on opposite sides. (A frequentative like *discertatis* does not agree with the general sense of this line.)

810. See our crit. note.

811. For *quicquid* nomen compare the phrase *quid tibi est* nomen.

812. *deōque* is disyllabic by way of synizesis.—The old man is greatly astonished at the solemn commencement of Menaechmus' speech. Lamb. justly paraphrases 'qua de re aut ad quam rem ex rebus omnibus ita Iovem testaris?'

815 hānc domo ab se sūrrupuisse et abstulisse: dēierat.  
si ego intra aedis hūius umquam, ubi hābitat,  
penetravi *pedem*,

omnium hominum exopto ut fiam miserorum mi-  
serrimus.

SE. sūnun ea, qui istūc exoptes, aut neges te um-  
quām *pedem*

in eas aedis intulisse, ubi hābitas, insanissime?

820 ME. tūn, senex, als habitaro mōl in illisco addibus?

SE. tū negas? ME. nego hērcle vero. SE. immo  
hērcle ridiculē negas:

nisi quo nocto hac *emigrasti*. concedo huc *his*.  
filia.

mss., do testis Gruter. 815. et om. mss., added by the present Editor. R. considers this line as the combined fragments of two which he supplies as follows: hānc domo ab se sūrrupuisse (pā- lam, neque cum umquam Antidias Fufaso illius quām mo sibi not) Abstulisse dēierat. *delatur* B, emended by Camerarius. 816. *pedem* om. mss., added by Pylades. 818. *nec ? umquam* ita, cor- rected in FZ. 819. *intulis* ita, *intulisse* FZ. 820. *me in B, mēdian* C, emended by Gruter. 821. *tūn* R. after Notho. *immo hērcle* Valien III. Mss. xvi 638, *immo hece* B, *nimio* hoc R. *ridicule* Studemund, *ludere* B, *ludicre* B. after P'arcus. 822. *huc* Camera- rius, ac mss. *emigrasti* the Italian critics, *migrasti* mss., *ex* B. *huc* mss., *huc* Camerarius. *sic* om. mss., added by Acidalius.

815. See crit. note. Menaech- mus' brief assertion *dēierat*, placed as it is at the end of the line, produces a very strong effect. Compare v. 86 above, where we have the emphatic statement *nugae sunt eae*.

816. The expression is very full, as *ubi habitas* is, properly speaking, quite superfluous after the genitive *huius*.—For the phrase *penetrare pedem* comp. note on v. 400 above.

817. *exopto* 'I wish from the bottom of my heart', i.e. quite sincerely.

819. We might almost ex- pect *ubi tu habitas* 'where you

live yourself'. In the following line we have *me* in a very emphatic position.

821. *vero* is used by Me- narchimus in its usual sense, 'indeed'; but the old man re- joins as if it were the same as *verbo*. 'No', he says, 'you rather deny this merely by way of joke—unless you have removed last night'.

822. *nocte hac* = *dum som- nias*. The general sense is 'un- less you have removed in your dreams': 'proinde quasi dicat, neque ad hodiernum diem sem- per in his aedibus habitasti'. (Lamb.) The old man con-





quid tu ais? num hinc émigrastis? MA. quem  
in locum aut quam ob rem, óbsecro?

SE. nón edepol sció. MA. profecto ládit te hic:  
non tú tones?

823 iám vero, Menáechme, satis iocátu's: nunc hanc  
rém gere.

ME. quáeso, quid mihi técumst? undo aut quis  
tu homo's? *sandn* tibi

*méns est* aut adeo isti, quae moléstast mihi quoquó  
modo?

MA. viden tu illic oculos livero? ut viridis oxoritúr  
color

ex temporibus átque fronte: ut oculi scintillánt,  
vidé.

823. *émigrasti* B, *emigrastis* Acidalina. *quam* added by Beroaldus. 824. *tute* mas., *te* R., *tu* Müller, Nachtr. p. 129, Brix. 825. *iocatus es* R. after Camerarius, but *es* is not in the mas. *gere* Studemund and A. Spengel; *agere* mas., *age* Camerarius, R. 826. *sanen* om. mas., added by Weiss, R. 827. *méns est* om. mas., added by Weiss, R. *mihi moléstast* mas., emended by R. 828. *illic* R., *illi* mas. *ut* or similar corruptions are read in the mas., emended by R. 830. 'laeuuam signavi: ubi enim aiunt

times to speak in a jonting and jocular manner. Hence also his question to his daughter whom he induces to come nearer and approach her husband.—Plautus often keeps the *e* in compounds of *ex*, where later Latinity employs a simple *e*.

823. 'What do you say? You have not removed from here, after all?'

824. *ludit te* = *ludibrio te habet* (v. 783 sq.).—*non tu tones!* 'don't you perceive so much as that?'

825. We should drop the final *s* in *satis*.—*hanc rem gere* 'give your mind to the present business' ('attende animum ad id negotium quod agimus' Lamm.): comp. Pseud. i 2, 61

and *tace nunc atque hanc rem gere*.

828. *illic* = *illice*.—For the whole situation we may compare Capt. iii 4, 63 sqq.—For the *viridis color* of the eyes of an angry person Brix compares Curo. ii 1, 16 *quis hic est homo cum conlativo rentre atque oculis nigris*? 'Ben Jonson seems plainly to have imitated this passage. "Lord, how idly he talks, and how his eyes sparkle! he looks green about the temples! do you see, what blue spots he has!" The Silent Woman iv 4'. R. WARNER.

829. Compare Capt. iii 4, 63 *ardent oculi*.—For the gap marked after this line see our crit. note.

830 • • • • •

ME. hóf mihi, insaníro mo aiunt, últro quom ipai  
insániunt.

MA. út pandiculana ócitur. quíd nunc faciam,  
mí pater?

SE. cóncedo huc, mea gnáta, ab istoc quám potest  
longíssumo.

ME. quíd mihi meliust quám ut, quando illi mu  
susaníro práclicant,

833 égomel mo adsimulem insanire, ut fillos a me ap-  
térream?

cúoc Baccéo: heu, Brómie, quo mo in sílvam ve-  
natúm vocas?

adúlio, sed nón abíro póssum ab his regiónibus:  
ita illa mo ab laevá rabiosa fémina adservát canis:  
pósto autem illic hírcus calvos, qui saepe actate in  
sua

840 pérdidit civem innocentem fálso testimónio.

SE. vad capiti tuo. ME. ecco Apollo ex oraclo mi  
imperat,

eum insaníro? R. 831—5 arranged in this order by Acidalina. 834. *ut* om. mas., added by R., N. Pl. Exc. i p. 42 (not in his edition). 835. *ego* mas., *egumet* Müller Proa. 730. *ego* me ut R. 839. *post te* mas., *poste* R. *illi circo salus* mas., *illic hírcus alius* Beroaldus, R.; *calvos* is Müller's conjecture, Proa. p. 730 note. 841. *mihi ex oraculo* mas., corrected by R., who subsequently

833. *quam potest longissime* 'as far away as it is possible'.

834. A sentence with *ut* is read after *melius est* in several passages, e. g. Aul. 76 sq. Brix quotes also Pseud. iv 7, 19. Rud. i 4, 1. (ii 2, 22 ?) iv 4, 146.

836. *Bromius* (*Bephus*, from *βρῆμ*) is one of the many names of Baccchus.

838. *femina canis* 'a bitch': compare Truc. ii 2, 29 *muca femina* 'a female fly'. In the Casina ii 5, 12 we likewise find

a quarrelsome, ill-tempered woman designated as *canis*.—*adservare* = *observare* or the simple *servare*. Comp. below v. 861, 964.

839. *poste* is the archaic form of the preposition *post*, by which a complete analogy is established in the formation of *poste* and *ante*. See Corssen i 183, who shows that the *e* is an ablative suffix.—*actate* is *in sua* 'in his life'.

841. The hiatus in the cas-



ut ego illic oculos exuram lampadibus ardentibus.  
 MA. perii, mi pater: minatur mihi oculos exurere. <sup>82</sup>  
 SE. illa, heus. MA. quid est? quid agimus? SE.  
 quid, si ego huc servos cito? <sup>81</sup>

845 Ibo, adducam qui hunc hinc tollant et domi devinciant,  
 prius quam turbarum quid faciat amplius. ME. hem,  
 iam reor,  
 ni occupo aliquod mihi consilium, hi domum me  
 ad se auferent.  
 pugnis me votas in huius ore quicquam parcere,

preferred *mi ex oraculo* N. Pl. Exa. i p. 64, followed by Briz. Possibly Plautus wrote *nunc mi ex oraculo imperat*. 842. *illie* R., *illi* mss. *lampadis* Fleckeisen. 846. *hem, iam reor* R., *enim ergo* mss. 847. *aliquid* mss., corrected by an Italian critic. 848. *men* R.

sure of this line may perhaps be considered dubious, as there is no strong pause after *Apollo*. See the crit. note.

842. *illie* = *illice* (dative).—Though the present reading *lampadibus ardentibus* may be maintained as an instance of the original long quantity of the dative and ablative suffix *-bus*, it is highly probable that Plautus himself wrote *lampadis*, as he generally adopts latinized forms of Greek words. Comp. 247, 248 = *taeda*. Priscian vii 53 (p. 330 H.) quotes the accusative *lampadem* from Plautus (Cas. iv 4, 16), but there also we should probably write *lampadam*. See Bücheler, Lat. Decl. p. 6, and Kühner, Ausf. Gr. i p. 320.

844. *quid si...cito?* 'what do you think, if I were to call the servants here?'

845. It is rather strange that

the old man does not afterwards carry out his intention, but remains where he is. We should suppose that Menaechmus anticipates the old man's plan and by placing himself between the house and him, finally contrives to leave the stage before servants can be called out to bind him.

846. In *amplius* we have an instance of the original long quantity of the suffix of the comparative. It is not necessary to assume that the long quantity is due to the pause caused by the change of speakers.

847. Observe the hiatus in *caesura*.

848. *votas* = *vetas*. Menaechmus feigns to address Apollo. *hulus* = *uallieris*.—*quicquam parcere* in the negative sentence is said just as we might say *nihil parcere* 'to refrain not a whit'.

ni iam ex meis oculis abecedat maxumam in malam crucem?

850 faciam quod iubes, Apollo. SE. fuge domum quantum potest,  
 ne hic te obtundat. MA. fugio. amabo, adserua istunc, mi pater,  
 ne quo hinc abeat. summo ego mulier misera, quas illace audio?  
 ME. haud male illanc d me amovi. nunc hunc impurissimum,  
 barbarum, tremulum Tithonum, Cicino prognatum patre,

against the mss. 849. *ex* om. mss., added by Camerarius. *in malam magnam crucem* mss., emended by R. 850. *potest* B, *potes* the other mss. 853. *a me* om. mss., added by Bothe. 854. *titulum* mss., emended by Moursins. *cygno* B and the other mss. of Plautus, cvo.no. the Bamberg ms. of Priscian, whence R. elicited *Cicino*. *prognatum* mss. of Plautus, *qui cluet* Priscian; but there is no reason to prefer this to the reading of our mss., which are generally superior to Priscian's citations, nor is it necessary to assume that *prognatum* arose from the parallel passage v. 408. *qui cluet Cicino patre* Briz following R.'s 'second

849. The expression *in malam magnam crucem* (here given by the mss.) is nowhere else read in Plautus, who often uses *ire in malam crucem* or *in malam rem*, and invariably in *maxumam malam crucem*.

850. *quantum potest* 'as quick as possible'.

851. In the present instance the hiatus might be easily removed by adding *te* after *amabo*. It is, however, quite unnecessary to do so.

852. 'An unhappy wife am I to hear all this'. R. WARNER.

853. *haud male* is a litotes equivalent to *optime, perbene* 'rather cleverly'.—*impurus* is an epithet often applied to panderers (*lenones*); it always conveys a sense of moral baseness, just

as we might say 'a filthy wretch'.—We should observe the anacoluthia in this line and v. 855. Here Menaechmus commences his sentence as if he were going to continue *iubes comminui artum*.

854. *Tithonus* (*Tithonus*) is well known as the shriveled-up husband of Aurora. Hence Menaechmus compares the old man to a 'bearded and tottering old Tithon'. Tithon was not, however, the son of *Cygnus* (*Kúvns*), but of Laomedon, king of Troy. 'Plautus makes the mistake designedly, as the speaker is feigning himself mad' (WARNER). Lambinus opines 'Cycno prognatum patre dici, propterea quod cano capite esset'. *Cicino* is the original Plantine



- 855 ita mihi imperas, ut ego huius membra atque ossa  
atque artua  
comminuam illo scipione, quem ipse habet. Se  
dabitur malum,  
me quidem si attigeris aut si propius ad me ac-  
cesseris.  
ME. faciam quod iubēs: securim capiam ancipitem  
atque hunc senem  
esse fini dedolabo assulatim ei viscera.  
860 SE. enim vero illud praecavendumst atque adcu-  
randum mihi.  
sane ego illum motuo, ut minatur, ne quid male  
faxit mihi.  
ME. multa mihi imperas, Apollo. nunc equos  
iunctos iubes

thoughts'. Rh. Mus. x 447. 855. *artua* B (not the other mss.).  
859. *esse tenuis dolabo et concidam assulatim viscera* R. (comp. his  
Opus. ii 252), but the m. reading has been justly defended by  
Teuffel Jahrb. 1869 p. 485 and maintained by Brix. *ei* om. mss.,  
added by Brix. 860. *adcura dum ei A*, emended by the Italian

form, compare *techina* = *τέχνη*,  
*drachma* = *δραχμή*, *Alcumena*  
= *Ἀλκυονίς*, *Alcumaeus* = *Ἀλ-  
κυονίς*, *mina* = *μνᾶ*. A com-  
plete list of these formations is  
given by Kühner, Ausf. Gr. i  
p. 87. See also our crit. note.  
856. The plural *artua* ap-  
pears to occur only here (else-  
where *artus*): there are, how-  
ever, sufficient analogies (*pecua*  
*tonitrus* etc.) for which see  
Kühner, Ausf. Gr. i p. 242.

856. The old man lifts up  
his stick and threatens to strike  
Menaechmus, if he attempts to  
attack him.

858. *ancipitem* 'ἀμφίπτερον, ἀν-  
φίπτερον, ἀμφίπτερον, utrimque  
secantem' LAM. As Brix ob-  
serves, Varro ap. Non. 79 de-  
signated a two-edged axe as

*bipennis securis*.

858 sq. We have here an ana-  
coluthia, as we should naturally  
expect *hunc sent*. This devia-  
tion from the ordinary con-  
struction appeared so intole-  
rable to Ritsehl as to induce  
him to make a rather violent  
change in the following line.  
See crit. note.

859. *Ani* is used as a propo-  
sition in the present passage  
and in Cato R. R. 23, 2 *operito*  
*terra radicibus ani*. Compare  
the Italian preposition *ano*.

861. *illum motuo ut minatur*  
'I begin to be afraid of him  
from the way in which he  
threatens me'. We should  
therefore explain *ut minatur* as  
equivalent to *ex minis eius*.

862. *equos iunctos* 'dixit ut

- capere me indomitos, ferocia, atque in currum in-  
scendere,  
ut ego hunc proteram leonem vetulum, olentem,  
edentulum.  
865 iam adstiti in currum: iam lora teneo, iam sti-  
mulum in manu.  
agite equi, facitote sonitus ungularum appareat:  
cursu celeri facite inflexa sit pedum pernicitas.  
SE. mihi quis iunctis minare? ME. ecce, Apollo,  
me iubes sacro inpetum in eum, qui hic stat,  
atque occidere.  
870 sed quis hic est, qui me capillo hinc de curru de-  
ripit?

imperium tuum demutat atque odictum Apollinis.

critica. 862. *mi* R. 864. *etulum* mss., emended by Gullelminus.  
*edentius* mss., emended by Pius. 865. *stimulus iam in manu* R.  
against the mss. *manus* mss., *manu* mss.,  
emended by Dousa. 869. *hic* om. mss., added by Bothe. 872.

seornat ab ephippiatis qui sin-  
gulares currunt aut gradiuntur  
et singuli a singulis assessoribus  
reguntur neque currum trahunt:  
quos *ἀλγυς* Graeci vocant. sic  
*iunctos leones* Vergilius dixit  
lib. iii Aeneidos [113] *et iuncti*  
*currum dominas subleas leones*,  
et *iunctos equos* lib. xii [785]  
*cum primum in proelia iunctos*  
*concedebat equos*. LAM.

864. *olentem* 'stinking'.

865. Brix appropriately com-  
pares Mera. v 2, 90 *iam in cur-  
rum escendi, iam lora in manus*  
*cepi meas*. The phrase in *manu*  
*tenere* occurs also Trin. 914.  
See the crit. note.

866. This and the following  
line are evidently imitations of  
some tragic scene or rather ro-  
productions of tragic phraseo-  
logy. In the present line, the  
expression *sonitus ungularum*

*apparet* is certainly unusual  
instead of *exauditur*. In v. 867  
we may notice the twofold al-  
literation in *Cursu Celeri*,  
and in *Pedum Pernicitas*. It  
is, moreover, foreign to the  
easy and plain style of comedy  
to say *pedum pernicitas inflexa*  
est instead of *pedes perniceos in-  
flexi sunt*.

868. In the present instance  
it would be easy to remove the  
hiatus in the caesura by writing  
*minaris* instead of *minare*. It  
is, however, certain that Plautus  
himself did not choose to avoid  
this hiatus. Compare also v.  
870.

871. The genitive *Apollinis*  
is equal to *tuum*, and therefore  
unnecessary at the end of the  
sentence. It is, however, pos-  
sible that *Apollinis* is added  
with a certain amount of em-



SE. heu, hercle morbum acutum. di, vostram fidem:

vel hic, qui insanit, quam valuit paulo prius: ei de repente tantus morbus incidit.

875 ibo atque accersam medicum iam quantum potest.

ME. iamne isti abierunt quacso ex conspectu meo, V. 3.

qui vi me cogunt, sit validus insaniam? quid cesso abire ad navem, dum salvo licet?

880 vosque omnis quacso, si senex rovererit, ne me indicetis, qua platea hinc aufugorim.

*acrem ac durum mss., acutum A. Spengel; morbum hercle acrem ac durum R. 873. The gap was first pointed out by R. 877. edidus ut resanem Bothe. I should rather expect sanus ut resaniam. 873. 'interdidit talis fere vernaculus: facies hercle ex his turbis iam quantum potest' R.*

881. *ne ei tam indicetis R., nime ind. mss. Comp. Vahlen, Rh. Mus. xvi 638.*

phrase: 'mutat edictum Apollinis, cuius tamen edicta minime mutari fas est'.—We should probably assume that after these words Menaechmus throws himself on the ground in simulated frenzy.

873 sq. After this line we should assume a gap in which an observation was made of a general bearing, e. g. *homo ducorum vixit quam peregrinam cito!* This is then exemplified by the present instance of Menaechmus. For yet in the following line compare below v. 1042.

877. The pronunciation va-

lidus is not in keeping with the general habit of Plautus. See our crit. note.

878. *salvo, sc. abire*, 'while I can get off uninjured'.

880 sq. are addressed to the spectators. Though it may be said that this destroys the illusion of the performance, it cannot be denied that it produces also a very ludicrous effect. Similar instances are not uncommon in Plautus and Aristophanes.

881. *me* is a case of anticipation of the subject of the dependent sentence.

## ACTVS V.

## SENE.

Lumbi sedendo, oculi spectando dolent, manendo medicum, dum se ex opere recipiat. odius tandem vix ab agrotis venit.

885 ait se obliuiscro cras fractum Aesculapio, Apollini autem brachium. nunc cogito, utrum mo dicam ducero medicum an fabrum.

882. *sedendo R., N. Pl. Exc. i 72; in his edition he inserted m. 886. brachium R., Briz. 887. medicum ducere R.*

Act V. Sc. III. The old man had waited a long time for the physician's coming home. When that happened, he had talked with him and told him in general of Menaechmus' disorder. He had then quitted him and was now waiting for him again, while some business within doors detained him. All this requires a long interval of time, as long at least as poets ever ought to suppose between two successive acts. R. WAGNER, who was the first to introduce the present distribution into acts, in 1772—a considerable time before Bothe, to whom Ritschl ascribes it.

882. *spectando* 'with looking out'. He had been straining his eyes to see if the physician was coming.

883. *manendo medicum* is justly explained by Briz as equivalent to *dum maneo*. Comp. Ter. Andr. 888 *animus comme-*

*tuat metu, ope, gaudia, mirando hac tanta iam repentina bono, where Donatus says that mirando = dum miror. —dum se ex opere recipiat* 'while this same doctor from his patient's comes'. (WAGNER.)

884. The physician renders himself odious by his boasting. A few instances of his vainglorious assertions are given in the following lines. He pretends to be a physician 'fit for the gods'.

887. The plain sense is *nunc dubius haerem, utrum medicum ducam an fabrum*. The introduction of *ducere* into such a sentence as this has the effect of lengthening it; it is, however, very common in Latin.—There is no reason to change the order of words such as it is given by the mss. We may, if we choose, consider the final *s* in *ducere* to appear in its original long quantity—though it is not





atque éccum incedit. móve formicinúm gradum.

# MEDICVS. SENEX.

ME. quid illi ésse morbi díxeras? narrá, senex. V 4.  
 890 num lárnatust aut cerritus? fác sciam.  
 num eúm veterinus aut aqua intercús tenet?  
 SE. quin cá to causa dúco, ut id dicás mihi  
 atque illum ut sanum fácias. ME. perfacile id  
 quidemst.  
 sanúm futurum, méa ego id promittó fide.

against the mss. 890. *cert illi* mss., emended by R. 890. *larnatus* mss., *larnatust* R. 894, 5, 6 are given in the order of the

absolutely necessary to do so.—  
 If the physician set a broken leg of Aesculapius himself, he may be styled *medicus*; if he merely mended a broken statue of Aesculapius, he would be more justly called a *faber*.

896. *incedere* denotes a slow and stately kind of walking; see note on Aul. 47. Ibid. 49 we find the expression *testudineus gradus*, which may be well compared with the phrase read in our text. Lamb. says 'incedit formicarum in morem, quarum gradus est minutissimus ac spississimus', and Muretus makes the pointed observation 'formicae multum quidem movent, sed parum promovent'.—  
 For the prosody of *móve* see Introd. Aul. p. 25 sq.

Act V. Sc. iv. 890. The physician wants to be free from the trouble of making a diagnosis himself.

890. In Plautus *larua* is always trisyllabic; comp. Aul. 684. Nominus p. 44 gives the following explanation:—*cer-*

*riti et larnati, male sani et aut Cereris ira aut laruarum incursatione animovezqti. Plautus Amphitryone; larnatust edepol hominem miserum medicum quaeritat.* [See Usings's Plautus, i. p. 67.] *idem qui supra in Amphitryone quasi advenienti morbo medicati tuem* [this passage is corrupt; Usings reads *quae advenienti morbo medicamen tamen*]; *tu certe aut larnatus aut cerritus es* [see Usings, p. 65]. We may also compare Amph. ii 2, 144 sq. *quaeo quia tu istanc indeas Pro cerrita circumferri!* A. *edepol qui facit opus: Nam haec quidem edepol larvarum plenas.* So also Horace, Sat. ii 8, 278 *cerritus fuit, an commotus crimine mentis Absolues hominem?*

891. The *veterinus* (a symptom of brain-disease) and the *aqua intercus* are repeatedly mentioned by other writers, e.g. Horace and Cicero.

892. *es* is monosyllabic.

894. *mea fide* 'on my word'.

895 SE. magná cum cura ego illum curari voló.  
 ME. quin sóspitabo plús secentos in dies.  
 ita illum cum cura mágna curabó tibi.  
 SE. atquo éccum ipsam hominem. ME. ópserve-  
 mus, quám rem agat.

# MENAECHEMVS I. SENEX. MEDICVS.

ME. edepol no hic diés pervorsus átque advorsus  
 mi óptigit:  
 V 5.  
 900 quas me clam ratús sum facere, ea ómnia hic fecit  
 palam  
 párasitus, qui mó complevit flágití et formídiniá,  
 méus Vlixes, suó qui regi tántum concivit mali  
 quem égo hodie hominem, sí quidem vivo, *vé* vita  
 evolvám sua.

mss., but R. places them as follows: 896, 895, 894. 894. *me accro id B*, emended in DFZ. 896. *sospitabo* R. (or Scaliger), *aspirabo* mss. *secenta* mss., emended by Camerarius. *die* R. against the mss. 897. *ego illum* mss., *ego* om. R. 900. *quem eclam B*, emended by R. (who, however, adds *quom* at the beginning of the line). *ea omnia* mss., *omnia* ea R. after Bothe. *hic* om. mss. (R.), added by Müller Proa. p. 15 sq. 903. *hodie* om. mss., added by Müller Proa. 709, *hercle* R., *homonem* (without any addition) Briz.

895. The old man says 'you should not treat this as such an easy matter, as I wish you to be very careful in your treatment of him'.

896. 'I'll make him a sound man for ever so long'. *secenti* often means 'ever so many': see our note on Trin. 791.

Act V. Sc. v. Menaechemus of Epidamnus returns now and is supposed to be the madman the old man and the physician are in quest of; this supposition is confirmed by some ridiculous questions and answers which pass between them. They resolve to carry off Menaechemus by force to the physician's

house, there to cure him.

899. *pervorsus* is nearly the same as *malus*; the word is intentionally selected on account of the juggle with *advorsus*.

901. For the construction of *complevit* with a genitive (by no means rare in archaic and silver latinity), see note on Aul. 451.

902. *meus Vlixes* 'qui mihi erat Vlysis instar, quo utebar consiliario et administro in meis rebus difficilibus, ut Agamemnon Vlyse in suis rebus dubiis ac formidolosis temporibus'. LAM. *rex* is the designation repeatedly bestowed by parasites on their rich patrons.

903. For *si vivo* (which



séd ego stultus sūm, qui illius ésse dico, quás meast:  
 903 mēd cibo et sumptu éducatust: ánimá privabó virum.  
 cóndigne autem haec mérotrix fecit, út mos est  
 meretrícus:

quía rogo pallam, út referatur rúrsum ad uxórém  
 meam,

míhi se ait dedísse. heu, edepol né ego homo vivó  
 miser.

SE. aúdin quae loquitúr? MED. se miserum praed-  
 dicat. SE. adeás velim.

910 MED. sálvos sis, Menacéchmo. quacso, cúr apertas  
 bráccium?

nón tu scis, quantum isti morbo núnc tuo faciás  
 mali?

ME. quín tu to suspéndis? SE. ecquid séntis? MED.  
 quid m) séntiam?

nón potest haec rés ollebori únguine optinócier. 15

et om. mss., added by Bergk Beitr. i 70, vita tam R., vitat erol-  
 ram Buechler and H. Nono Pl. Exe. i 64. 904. mea est Camer-  
 rina, mea est mss. 912. uno unguine Müller (in order to avoid  
 the hiatus) Proa. p. 578. unguine is a splendid emendation of

does the service of an answer-  
 tion) see our note on Aul. 565.  
 vita erolere is a somewhat  
 forced expression instead of  
 vita privare. Observe the fre-  
 quent alliterations in this line.

905. educatust 'led up';  
 comp. note on v. 98.

906. For the sense of con-  
 digne comp. our note on Aul.  
 462.

908. rive=sum; comp. note  
 on Aul. 416.

910. It is anything but ne-  
 cessary to assume that a line  
 has dropped out before this, as  
 was done by Ladewig. The  
 physician comes upon Menacé-  
 chmus with his salutation and his  
 questions, without leaving him  
 time to answer the first or

even to notice his approach.—  
 We should assume that Me-  
 nacéchmus had buried his head  
 in his hands, and in so doing  
 had uncovered his arm, as his  
 pallium would then naturally  
 fall back.

912. Menacéchmus is in a  
 very bad temper, owing to his  
 adventures during the after-  
 noon, and therefore returns a  
 somewhat rough answer to the  
 inquiries of the officious quack.

913. 'This case cannot be  
 cured with an ointment of  
 hellebore'. The observation is  
 of course addressed to the old  
 man, and not to Menacéchmus.  
 Hellebore was used as a sove-  
 reign remedy against insanity.  
 See Hor. Sat. ii 2, 82 sq. Ep.

séd quid ais, Monacéchmo? ME. quid vis? MED. dfo  
 míhi hoc quod té rogo:

915 álbum an atrum vínum potas? ME. quid tibi quac-  
 sitót opus?

MED. . . . . ME. quín tu is  
 in malám crucem?

SE. iam hércle occéptat insanire primulum. ME.  
 quín tú rogas,

púrpureum panem án púnicoum sóleam ego esse an  
 lúteum?

sóleamto esse avís squamosas, píscis pennatós? SE.  
 papac,

920 aúdin tu, ut delliramenta lóquitur? quid censás dare  
 pótionis áliquíd, prius quam pécipit insánia?

Lachmann's, iungere mss. 916. R. supplies magni refert qui colos  
 est. 917. tu rogas Bothe, tu me interrogas mss. 919. squamosas

ii 2, 137. Lucian, vit. auct. 23  
 ed álbus γερσθαι σερπίν, & μὴ  
 γὰρ ἐπεὶ τοῦ ἀλεφάρου τίσι.  
 The proper spelling is without  
 the h, though the dictionaries  
 still prefer to register the word  
 under H.

916. See our crit. note. Me-  
 nacéchmus is indignant at these  
 prying questions, as he is not  
 acquainted with the motive  
 which prompts them. The  
 physician would then inform  
 him that the colour of the wine  
 was of great importance for the  
 health of a patient.

917. The diminutive pri-  
 mulum recurs below v. 1116.  
 See also Ter. Ad. 289.

919. The spelling squamos-  
 sas is here given by the ms.  
 B, and has therefore been re-  
 tained in our edition, though  
 there is no doubt that Plautus  
 himself did not write so, as the

doubling of consonants was not  
 practised in his time. But the  
 ss in the suffix -ssas is memor-  
 able as a trace of an s originally  
 contained in it, as the archaic  
 form was onso- or rather antio-,  
 corresponding to the Greek ἀντιο-,  
 i.e. serr.—See our note on  
 Trin. 87.

920. delliramenta 'stiff and  
 nonsense', λήρονι καὶ φλυαρίαι.  
 The phrase delliramenta loqui  
 occurs also Amph. ii 2, 64.  
 Capt. iii 4, 66.

921. The suffix of the third  
 person sing. it appears long in  
 pécipit; see Introd. to Aul. p.  
 16. It should, however, be  
 observed that we should expect  
 pécipiat, were we to go by the  
 rules of Ciceronian syntax.—  
 For the expression itself, Lam-  
 binus aptly compares Amph. v  
 1, 66 nam mihi horror membris  
 misero pécipit dictis tuis.



MED. máne modo: etiam pércontabor ália. SE. occidis fábulana.

MED. díe mihi hoc: solént tibi umquam óculi duri fieri?

ME. quid? tu me lucístam censes ésse, homo ignavissumo?

923 MED. díe mihi, en umquam íntestina tibi crepant, quod séntias?

ME. úbi satur sum, núlla crepitant: quándo esurio, tám crepant.

MED. hóc quidem edepol haú pro insano vérbum respondít mihi.

pérdormiscia tu úsque ad lucem? fácilin tu obdormís cubans?

Is the emendation of Italian critics, *quam cessas B.* 922. *fabulans Acidalius, fabulam mss.* 924. *tu R.* after Bothe, against the *ms.* 925. *me hic nunquam mss.*, emended by the Italian critics and Gualtinius. 928. *tu* in the first place *om. mss.*, added by R. *dormis curans mss.*, emended by Scioppius and Acidalius. 929. R.

922. For *occidis* see our note on Aul. 148. The old man is losing patience with the physician's prolonged interrogatory.

923. 'Do your eyes ever feel hard?' i.e. oppressed with a certain feeling of heaviness. This is likewise a sign of affections of the head and of the brain.

924. *locusta* is a well-attested form instead of *locusta*. The word is, however, related to the root *loqu-* ('sound, speak') and properly denotes the 'sounding animal'. Vaníček, Etym. Wört. p. 133.—Lambinus aptly quotes Pliny, N. H. xi 37, 66 *locustis squillisque magna ex parte eodem munimento praeduri cuncti emittunt*.

925. For *en umquam* comp. note on v. 142.—*quod sentias*

'as far as you can perceive'.

926. *nullus* frequently stands for an emphatic *non* in the comic poets and in the affected style of their imitators in the second century of the Christian era.—Comp. Cas. iv 3, 6 *mihi inanitate iam dudum intestina murmurant*.

927. *haú pro insano, ed rará pávðávarar*, 'not as a madman would speak'. *haú* is very common in Plautus, but only before consonants.

928. The physician's questions are exactly the same any practitioner would put now-a-days under similar circumstances.—*facilin=facile*, according to the observations made on v. 796.—*cubans* 'when you go to bed'.

ME. pérdormisco [si . . . . .: 30  
930 *obdormisco*] si resolvi árgentum, quoi débeo.

MED.

ME. qui to Iuppitér dique omnes, pércontator, pérduint.

MED. núnce homo insaníre ocepat. de illis verbis cáve tibi.

935 SE. Immo melior núnce quidemst de vérbis, praeut dudúm fuit:

nám dudum uxórem suam esso aicbat rabiosám canem.

ME. quid ego dixi? SE. insanísti, inquam. ME. égone? SE. tu istic, qui mihi

étiam me iunctis quadrigis minitatu's prostérnere.

ME.  
940 SE. égomet haec te vídi facere: égomet haec ted árguo.

ME. át ego to sacrám coronam súrrupuisse Ióvi scio:

supplies as follows:—

pérdormisco [si me flore satis complevi Liberi, obdormisco] si resolvi argentum quot ego debeo.

931 sq. 'desunt duo nisi fallor vorans, quorum prior similis sententia fuerit oportet atque v. 927, altero denovo Menaeclum pércontabatur medicus' R. 933. *perdunt mss.*, emended by Pius. 935. *nestor B.* *noster R.* *melior Brix.* 937. *insanisti R.* *insanus mss.* 939. 'Menaeclimi responsum hic intoreiderit necesse est' R. 940. *te man.*, *ted Guyot*, *haec te arguo R.*, who subsequently preferred *ted* (N. Pl. Exc. i 37). 941. *Iovis mss.*, *Iovis scio R.*, *Iovi*

930. 'I soon fall asleep, when no cares as to the payment of debts weigh upon me'.

933. For *qui* in curses and exclamations see note on v. 306. Trin. 923.—*pércontator* 'inquisitive fellow'. Hor. Ep. i 16, 69 *pércontatorem fugito*.

934. *de* 'with respect to'. The words *de illis verbis* *cave tibi* are addressed to the old

man, whom the physician bids beware of Menaeclum as soon as he begins to speak in this wild and excited manner.—For the prosody of *edv* see Introd. to Aul. p. 24 sq.

935. *de verbis* 'to infer from his expressions'.—For *praeut* see note on v. 376.

941. Menaeclum considers the old man's accusation as



et ob eam rem in cárcerem ted esse compactum scio:

et postquam es emissus, caesum virgis sub furcá scio:

tum patrem occidisse et matrem vendidisse etiam scio.

43 scin haec pro sanó male dicta málo dictis respondéo?

SE. obsecro hercle, médice, propere, quidquid facturú's, face.

nón vides hominem insanire? MED. scin quid facias optumumst?

44 al me face uti déferatur. SE. itanc censes? MED. quíppini?

actio Camerarius. 942. *te derase D.*, emended by Camerarius. 943. *su furca B.*. 946. *medice* the Italian critics, *medice* mas. *facturus* the editions before R. *et quid facturus's face* Luchs Hormes viii 118 sq. 947. *optumum* R. against the mas. 948. *ut id refera-*

quite extravagant and therefore says that he might with equal probability and justice bring similar exaggerated charges against his father-in-law. For the sacrilegious theft mentioned in this line we may refer to our note on Trin. 81.

942. Lamb. compares Amph. i 1, 3 *quid faciam nunc, si tres viri me in cárcerem compegerint?*

943. 'Sic caedebantur servi qui aliquid admiserant'. Lamb. —'s 'thou art' is always long in the comic poets, as has been previously observed.

944. Menaechmus brings the gravest and most extravagant charges against his father-in-law. Lambinus cites the example of Aristogiton, 'quem De-

mosthenes testibus probat patrem in cárcere deseruisse ac prodidisse, mortuum non sepelivisse, iis qui sepelissent pretium sepulturae non persolvivisse, matrem verberasse, sororem vendidisse'.—Observe the vehemence of Menaechmus' tone which appears also in the repetition of *scio* at the end of each line.

947. The construction is *scin quid optumumst facias (= facere in Ciceronian syntax)*. We often find the subj. after *optumumst*; e.g. Aul. 659 sq. *tum tu idem optumumst Locos esferendum*.

948. *quíppini* (instead of *quíppini*, see note on v. 795) means 'why not?' Lc. of course I mean it.

sibi meo arbitratu potero cárare hominem. SE. ago, út lubet.

950 MED. elleborum potábis faxy *hos* áliquos viginti dies.

ME. át ego te pendéntem fodiam stímulis trigintá dies.

MED. i, árcesse homines, qui illunc ad me déferant. SE. quot stínt satis?

MED. proíndo ut insaníre video, quáttuor, nihiló minus.

SE. iam híc erunt. adsérva tu istunc, médice. MED. immo ego *abibó* domum,

953 út parentur, quíbus paratis ópus est. tu servós iube

*tur CD, ut deferatur D.*, emended by Acidahnus. 950, 51. 'hoc ordine Camerarius, inverso libri, sed ut in DC 2 et 1 numeri praepositi sint m. rec.' Ll. 950. *hos* om. mas., added by Müller and Brix. 952. *larcesse* mas., emended by P'arcus. *illum* mas., emended by Camerarius. 954. *immo ibo domum* R., *ibo* mas., *abibo* Schwabe, Brix. 955. *tu Schwabe, tuos D.*, Ll. 957. *nunc*

949. *meo arbitratu*, 'just as I please', without any interference.

950. *hos aliquos viginti dies* 'the next three weeks or so'. The addition of *aliquis* renders the number somewhat vague; comp. Pseud. i 3, 49 *aliquos hos dies* *manta modo*. ib. 87 *ut oppellare hos aliquos sex dies modo*. Truc. iv 4, 19 *amabo ut hos dies aliquos sinas cum esse apud me*.

951. Menaechmus threatens to flog the physician like a slave. It was usual to hang up slaves, put heavy weights to their feet, and flog them in this manner. See our note on Trin. 247. *stimuli* denotes a whip with pricks in it. Comp. Cure.

i 3, 40 *etiam mihi quoque stimulo fodere lubet te*. In Bacch. v 2, 39 the same phrase is used metaphorically: *cor stimulo foditur*.

953. As mad people are generally exceedingly strong when excited to their highest pitch, the physician thinks that four men are wanted to overpower Menaechmus.

954. The physician is by no means willing to remain alone with an excited madman. He therefore says *immo* 'no, I think I will rather go home'.

955. For the construction *quibus paratis opus est* ('things which it is necessary to have ready') see n. on v. 753.





hunc ad me ferant. SE. iam ego illic faxo erit.  
MED. abeo. SE. vale.

ME. abiit socerus, abiit medicus: solus sum. pro  
Iuppiter,  
quid illuc est, quod nunc me huc homines insanire  
praedicant?

nam equidem, postquam gnatus sum, numquam  
aegrotavi unum diem.

900 neque ego insanio neque pugnas ego nec litis coepto.  
salvos salvos alios video: probe novi homines, ad-  
loquor.

*solus sum* mss., emended by Weise, R. *solus nunc sum*. *pro Iovis*  
Bücheler Rh. Mus. xv 448. 956. *nunc* here om. mss., which give  
it in the preceding line, here added by Müller Nachtr. 80. *huc* me  
R., me *hic* mss., me *huc* Brix. 900. *ego nec* R., *neque ego* mss.,  
961. *probe* om. mss., added by the present Editor. *novi ego* R.

956. In prose we should say  
*hunc ad me ferre*. Instead of  
the regular construction with  
the infinitive, the subj. is used  
here as if the injunction were  
given in a direct form. Brix  
aptly compares Most. iii 3, 26  
*curculio tute in urbem veniat*.  
Rud. iii 4, 3. Persa iv 4, 55.  
Stich. ii 2, 71. Tor. Eun. iv 4,  
24. We find also that *tute*  
takes the same construction as  
*imperare*; comp. Ampl. i 1, 50  
*Telebois tute sententiam ut*  
*dicant eam*. See also Holtze,  
Synt. i p. 254.

957. Plautus uses the full  
form of the nominative *socerus*  
here and Cas. iv 2, 18, but below  
v. 1048 he has *socer*. Comp.  
Kühner, Ausf. Gr. i p. 278 sq.

958. *huc* is the regular form  
of the nom. plural in Plautus,  
not *hic*. Compare our note on  
Trin. 577.

959. The original form of the  
participle *gnatus* is generally  
used by Plautus as a noun, and

*natus* would seem to be more  
usual as the actual participle.

960. *ego* 'I myself'—unless  
others be the first to begin, I  
do not easily get into a quarrel.  
—*coepto* is of course inadmissi-  
ble in later Latin, but *coeptus*  
occurs Persa. i 3, 41. *coeptat*  
Truc. ii 1, 21. *coeperet* Tor.  
Ad. iii 3, 48. *coeptam* also  
Cacc. ap. Non. p. 89. Cato ap.  
Paul. Posti p. 59. See Neue,  
Formenl. ii p. 616. The verb  
is derived from the root *ap* (in  
*ap-ferre*) and *coepto* therefore =  
*co-ferre*.

961. The first *salvos* is the  
nominative (with a short *o*), the  
second the accusative of the  
plural (with a long *o*).—In  
*probe* the suffix of the adverb is  
often used short by Plautus, as  
it commonly is in *bene* and  
*male*.—We have added *probe* in  
the text against the authority  
of the mss., as we do not deem  
it probable that Plautus em-  
ployed the form *homones*.

an illi, perperam insanire qui aiunt me, ipsi in-  
saniunt?

quid ego nunc faciam? domum ire cupio: at uxor  
non sinit;

huc autem nemo intro mittit. nimis proventumst  
nequiter.

963 hic ero usque: ad noctem saltem, credo, intro mittar  
domum.

# MESSENIO. (MENAECHEMUS I.)

spectamen bono servo id est, qui rem erilem  
procurat, videt, collocat, cogitatque, [V 6.  
ut absente ero rem sui erit diligenter  
tutetur, quam si ipse adsit, aut rectius.

970 tergum quam gulam, crura quam ventrem oportet

*homones* Brix. 962. *qui* om. mss., added by R. 963. *at* om. mss.,  
added by Camerarius. 965. *ero* Botha, *ergo* mss. 969. *er. re...*

964. *huc*, 'in aedes Erotii'.  
—*nimis proventumst nequiter*  
'I have had awful bad luck'—  
to translate a conversational  
phrase in a conversational man-  
ner. Comp. Rud. iii 5, 57  
*edepol provent nequiter multis*  
*modis*. Stich. ii 2, 73 *provenisti*  
*futile* ('nihil aliud significat  
quam nihil effecisti, frustra es'  
Boisson). Truc. ii 4, 83 *quom*  
*bene provenisti, gaudeo*. ii 6,  
85 *quom tu recte provenisti*,  
*gratulor*. (Paronæ, Lex. Pl. p.  
376. Weise, Lex. Pl. p. 112.)

Act V. Sc. vi. Messenio, the  
servant of Menaechemus Soicles,  
appears in search of his master.  
He mistakes Menaechemus of  
Epidamnus (whom the slaves  
attempt to carry off by force to  
the physician's house) for his  
master and rescues him out of  
their hands. For this service

he demands his liberty—which  
Menaechemus of Epidamnus  
tells him he shall have, as far  
as it is in his power to bestow  
it, though Messenio is quite  
unknown to him. Menaechemus  
then enters Erotium's house  
(v. 1048) to try once more, if  
she will not let him have the  
robe back to return it to his  
wife.—Messenio first recites a  
monologue, the like of which is  
found in more than one place of  
the comedies of Plautus, e.g.  
at the commencement of the  
fourth act of the Aulularia.

966. *spectamen*, 'the means  
of trying', a proof. The nature  
of the proof itself is detailed in  
v. 968 in the epexegetical sen-  
tence beginning with *ut*.

969. *quam si = quasi* or *tam-  
quam*.—*aut rectius* 'or even  
better'.



potiōra esse, quos cor modeste sitūmat.  
 recōrdetur id,  
 'qui nihili sunt, quid se proti  
 detur ab suis oris,  
 ignāvis, improbis viris.  
 vērbera, compedēs, molao  
 973 magna lassitudo, 18  
 famē, frigus dūrum:  
 haec pretia sunt ignāviae. id ego malum malo  
 metuo.  
 [propterea bonum esse cōtūmat potius quā  
 malum.]

cf. Ba. emended by R. 972. qui nihili sunt mss. I follow Driz.  
 R. reads in one line:

recōrdetur qui sunt nihili, id quid preti detur ab suis oris.  
 973. 'haec interpretis caso certum est' R. who has these words  
 in brackets. As it did not appear 'certum' to me, I have removed  
 the brackets. 974 sq. R. given in one line—

Verbera compedes Molo magna lassitudo famēs frigus dūrum,  
 which I have divided into three lines, in accordance with Spengel,  
 de vers. erot. usu l. p. 13. R. reads

verbera, compedes,  
 molao, lassitudo, famē, frigus dūrum,  
 and Driz also omits magna. 974, male malum R. 977. 'viz  
 Plautinus, vel hoc certo loco non Plautinus' R. who transposes

971. potiōra, apertius. 'He  
 whose heart is right, Will think  
 his back of greater consequence  
 Than is his gullet: ay, and to  
 his belly I prefer his legs'. Wan-  
 nen.—The words cor modeste  
 sitūmat, though not unintel-  
 ligible of themselves, are still  
 very strange when considered as  
 Latin; at least, we do not else-  
 where find an expression exact-  
 ly parallel to the one in our  
 text. Ilberg proposes therefore  
 cor modeste modestumat—which  
 would be a reading quite in  
 harmony with the general style  
 of Plautus.

972. qui nihili sunt = ei pp-

de heres, 'worthless fellows'.  
 We often read homo nihili.  
 Compare also v. 978, where it  
 has even been conjectured that  
 the words ignavis improbis viris  
 are merely a foreign interpre-  
 tation of this line.

974. We often find the pla-  
 trinum ('the pounding-mill')  
 mentioned among the places of  
 punishment for refractory or  
 careless slaves. In the present  
 line, Persa i 1, 23 (sui praefer-  
 ratus apud molas tribunus va-  
 pularis) and Pseud. iv 6, 88  
 (ut det nomen ad molas coloniam)  
 this is designated by molas.

976. malum 'punishment'.

magis multo patior facilius ego verba, verbera  
 alii:  
 nimioquo edo lubentius molitum quam molitum }  
 praelibeo. 18  
 980 propterea eri impotum exsequor, bone et solato  
 servo id:  
 o quo exemplo servio, tergo in rem ut arbitro }  
 esso.  
 atque id mihi prodest. alii, ut esso in suam rem  
 ducunt, ita sint:  
 ego ita ero, ut meo caso oportet. id si adhibeam,  
 culpam abstineam,  
 oro meo ut omnibus in locis sim praesto, metum  
 haud multum. 20  
 985 prodest, quando haec mea meus erus ob facta }  
 pretium exsolvet.

propterea bonum certum est pulius quam malum esse. 978. nam  
 magis mss. ego om. R. 979. quam praelibeo a me R. against  
 the mss. 981. 'has transposed quom libri exhibent post  
 v. 985' R. coque R. ego mss. 982. esse ita ut in rem esse ducunt  
 sint R. emended by R. 983. metum id mihi adhibeam culpa absti-  
 neam R. I follow R. 984. meo om. mss., added by U. Hermann.  
 985. mea meus added by R. The mss. R. reads quando cerum

978. For comparative em-  
 phasized by an additional magis  
 see our note on Ant. 419.—The  
 play on the words verba and  
 verbera is quite in keeping with  
 the character of comic language.  
 See Ter. Haut. 356.

979. 'I rather like to eat  
 that which has been ground by  
 others, than grind myself what  
 others are to eat'. R. WANNEN.

981. ex exemplo is merely an  
 amplification of a simple ita.—  
 servo 'conduct myself as a  
 slave'.—In rem est is a common  
 phrase 'it advantages, it is pro-  
 fitable'.—arbitro is repeatedly  
 met with in archaic Latin, in-  
 stead of arbitrator. See the pas-  
 sages quoted by Kühner, Ausf.

(Gr. i p. 595. We may add the  
 general observation that many  
 dependent verbs occur in archaic  
 Latin in an active form.

983. id si adhibeam 'If I  
 maintain this principle'.—cul-  
 pam abstineret lit. 'to keep blame  
 away'. abstineret is often used  
 in Plautus as a transitive verb,  
 though we also find the con-  
 struction with the ablative.  
 (Driz gives in his note numerous  
 instances of the different con-  
 structions of this verb.) See  
 also our note on Ant. 343.

984. ero ut sim praesto 'as  
 long as I am ready' for my  
 master's orders.

985. This line is to prepare  
 us for Messenio's subsequent



postquam in tabernam vāsa et servos cōnlocavi, ut  
iūsserat,  
ita venio advorsum. nūnc foris pultābo, adesse ut  
mō sciat,  
atque cum ex hoc saltu damni sālvo ut oducān }  
foras. 28  
sēd metuo ne sōro veniam dēpugnato proclio.

SENE. MENAECHEMVS L. LORARIL. MESSENIO.

990 SE. pēr ego vobis deōs atque homines dīco, ut  
imperīum meum V 7.  
sāpienter habeātis curae, quae imperavi atque im-  
pero.  
fācite illīc homo iam in medicinam ablātus sub-  
limis siet:  
nisi quidem vos vōstra crura aut lātera nihili pēn-  
ditia.

request to be manumitted. It appears that he has long since conceived hopes of obtaining his freedom.

987. We should understand *ita, ut iusserat, venio advorsum* ('I come to fetch him and conduct him home'; comp. note on v. 437).

988. Messenio calls Erotium's house a *saltus damni*, 'a mountain-pass of loss'. In a *saltus*—i. e. a woody mountain-pass—it is easy to lay an ambush for an unwary traveller. Compare also the following line, in which the expression *dēpugnato proclio* refers to the skirmish, in which the attacked traveller is supposed to have engaged with the robbers who had lain in ambush for him.

Acv V. 8. v. 990. For the collection of the words *per ego*

*vobis deos atque homines dico* comp. Ter. Andr. 834 *per ego te deos oro* and our note on ib. v. 588.

991. *sapienter* is not exactly equivalent in this place to *diligenter*. The old man means that there is a certain cunning and cleverness (*sapientia*) required for catching and overpowering a madman like Menaechemus.

992. *medicina* 'surgery'.—*sublimis* denotes that the slaves are to lift up Menaechemus and thus carry him to the physician's house.

993. 'Unless you think little of the punishment I shall inflict upon you in case you do not carry out my commands'. Lamb. justly explains 'nisi quidem vos vōstra crura compedibus vinciri aut lātera virgis ac locis variari vultis'.

cāve quisquam, quod illīc minitetur, vōstrum flocci  
fēcerit.

993 quid stātis? quid dubitātis? iam sublimem raptum  
oportuit.

ego sbo ad medicum: praesto ero illi, quōm venietis.  
ME. occidi.

quid hoc est negoti? quid illis homines ad me cur-  
runt, opsecro?

quid vōltis vos? quid quadritatis? quid me circum-  
stistis?

quo rāpitis me? quo fērtis me? porii. opsecro vos-  
tram fidem.

1000 Epidamnienē subvenite cīves. quin me mīttitis?  
MES. pro di immortales, opsecro, quid ego oculis  
aspiciō meis?  
erūm meum indignissime nesciō qui sublimem  
ferunt.

ME. ecquis suppetias mi aūdet ferro? MES. ego, cro,  
aūdeo audacissime.

*fatiam pretium exsolvet.* 989. *neque utrum mas., atque enim Brix, meumque erum B.* 992. *sublimen mas., B., sublimis 'codd. Py-ladis'.* 993. *nihil B., nihil Z.* 995. *sublimen B., B., sublimem DZ.* 997. *illīc mas., illīce Brix, see Lorenz Jahresber. III 617.* 1002. *sublimen B., B., sublimem DbZ.* 1003. *ego, ere, atque audacissime B. audeo was added by Schwabe, Müller Nachtr. p. 104, and Brix.*

994. We should rather expect *carere*. Brix compares Poen. prol. 117 *cave dirumpatis*, and the analogous use of *age* instead of *agite*, Mil. gl. III 8, 54 *age igitur intro ebite*.

995. 'You ought already to have snatched him up and carried him away on your shoulders'.

996. *illī* is the adverb of place, = *illīc*. Menaechemus calls out *occidi* on seeing the slaves approach in a menacing manner.

997. *illīce* is the plural, like *hīce* v. 958.

998. They have now come near enough for him to address them.

999. *opsecro vestram fidem* 'I implore your protection'.

1000. *quin me mīttitis* 'won't you let go hold of me?'

1002. *nescio qui* 'some unknown fellows'.

1003. *suppetias* is not a Ciceronian word; see dict. ('*suppetias* *βωβαν*' Charisius I p. 23 K.). Comp. also below v.



- o fácinus indignum ét malum,  
 1003 Epidámnii civés, erum meum híc in pacato oppido  
 luci derupier in via, qui líber ad vos vénerit.  
 míttite istunc. ME. ópsecro te, quisquís, operam mi  
 út dúis,  
 neú sinas in me insignite fieri tantam iniúriam.  
 MES. Immo operam dabo ét defendam et súbvenibo  
 scúlulo.  
 1010 númquam te patiár perire: mé perirest acúquias.  
 éripe oculum istic, ab umcro qui tonet te, ere,  
 ópsecro.

1007. *mittit. is tunc B, mittit tunc C, emended by Gruter. quis-*  
*quis the editions before R. mihi ut des B, mihi uides CD, emended*  
*by R. 1009. et operam mas., et om. (unet. 1010 me derideres te*  
*cuius B, emended by Camerarius. 1011. isti te Bothe, R., isti mas.,*  
*istic Flockeison. tenet, ere, te obsecro R.; our reading is due to*

1020.—*audet* apparently = *roll*, though in the present case some daring is also required for the emergency.—*audet* was first added by Schwabe, in harmony with the style of Plautus who is fond of joining verbs and adverbs derived from the same root.

1005. 'in pacato oppido dixit amplificationis causa [for the sake of increased emphasis], ut et illa quae secuntur, *luci, in via, qui liber venerit*. nam si quis in oppido hostili et quod bello ardeat sublimis feratur, minus mirum minusque indignum sit'. LAM.

1006. For the ablative *luci* which is always used adverbially, compare our note on Aul. 741.—*derupier* = *deripier*, *deript*, see our note on Aul. 39.

1007. In pronouncing the three lines 1004, 5, and 6, Messenio traverses the whole length of the stage, from Erotium's house towards which he

had previously bent his steps, to the place where Menaechmus had been attacked by the slaves; he has now reached them and begins to attack the slaves, when saying *mittite*.—*quisquis* = *quisquis es* 'whoever you may be'.—*operam mi ut duis* 'to lend me your assistance'.—*duis* is a Plautine form instead of *des*, as has been previously observed.

1008. *insignite* = *insigni exemplo* 'in such an atrocious manner'.—The same phrase as here occurs Rud. iii 2, 20. Can. v 4, 31. Poen. iii 6, 14. Mil. gl. ii 6, 77. *insignite inique* Rud. iv 4, 53. This adverb occurs also in Cicero. (Pareus, Lex. Pl. p. 224. Lex. Crit. p. 617.)

1009. *sedulo* = *diligenter*, 'to the best of my power'.

1010. *numquam* is a strong negation instead of a simple non, just as we use *never* in order to emphasize a negation.

1011. *istic* is the dative = *te*.

- hisco ego iam sementem in ore fáciam pugnosque  
 óbscrám.  
 máxumo malo hércle vostro hodie istunc fortia.  
 míttite.  
 ME. téneo ego huic oculúm. MES. face ut oculi lócus  
 in capite appáreat.  
 1015 vós scelestos, vós rapacia, vós praedones. Lo. pé-  
 riimus.  
 ópsecro hércle. MES. míttite ergo. ME. quíd mo-  
 vobis táctioist?  
pécto pugnis. MES. ágito abito: fúgite hinc in ma-  
 lám crucein.  
 ém tibi etiam: quia postremus cédis, hoc praemí  
 feres.

Flockeison. *qui tenete rete RCDa. 1013. hodie malo hércle mas.*  
 I follow Briz. *máxumo hércle hodiá malo vostro istunc fortia R.*  
 1015. *scelesti vos mas., corrected by R. 1018. em libbook, en*

*tice*. 'Take him a sound blow on his eye, knock his eye out'.—*umerus* is the legitimate spelling, without an initial *h*, comp. *opus* = *puer*.—*te* is dependent on *tenet*, not on *obsecro*.

1012. 'His servis sementem pugnorum in ore faciam; pugnos his in ore scram'. LAM. Comp. Rud. iii 4, 58 *iam tibi hércle in ore messis fiet mergis pugnis*.

1013. 'It shall be to your greatest misfortune that you carry him away', i.e. you shall smart for carrying him away. It appears from this translation that *máxumo malo vostro* should be considered as a dative, not an ablative. Instances of this phrase are given by Pareus Lex. Pl. p. 259, who observes 'est formula comminandi cum significamus impune non habiturum quod quis facit improbe'.

1014. Messenio means that Menaechmus is to tear the fellow's eye out, so that only the place in the socket remains in which it once was.

1015. Fancy that Messenio strikes a weighty blow in pronouncing each one of the three exclamations contained in this line.

1016. *ópsecro hércle* 'mercy, mercy!'—For the construction of the words *quid me vobis táctioist* (in which the verbal noun *táctio* governs the accusative, just as the verb itself does) see our note on Aul. 420, where the very same phrase is used as here.

1017. *pectere pugnis* is a pretty frequent expression in Plautus; comp. Pareus Lex. Pl. p. 332.

1018. *ém tibi etiam* 'there is still one (blow) for you'. *ce-*





nimis bene ora commetavi atque ex mea sententia.

1020 Édepol, ere, ne tibi suppetias témperi advení modo.

ME. Et tibi di sempér, adullescens, quisquis es, faciánt bene:

nam ábeque te esset, hódie numquam ad sólem occasum viverem.

ME. Érgo edepol, si récte facias, ére, mod' emittás manu.

ME. Librem ego to? MES. Vórum, quando equidem, ére, te servaví. ME. quid est?

1023 Adullescens, errás. ME. quid erro? ME. pér Iovem adiuró patrem, méá crum tuóum non esse. MES. nón taces? ME. non méntior:

BCD, R. 1019. aut bene mss., aut om. R. commetavi BaC, commentant BbDFX and most old editions, commutant Pius. 1020. tempore mss., amended by R. 1022. namque B (not the other mss.). ted esset, numquam hódie R. against the mss. 1023. me

dere = decedere: 'quia postremus discedis, hoc praemii referes'. LAMB.

1019. nimis 'very'—commetere is *év. λήγ.* We should understand it as a compound of *metare* or *metari* 'to mete out, to measure'. Messenio says that he has well measured over their faces with his fists. See, however, crit. note.—*et mea sententia* 'to my heart's content'.

1020. *suppetias advenio* 'I come to your assistance'; the accusative should be explained on the same principle as in the phrases *inflitas ire*, *venum ire*. In the work on the *Bellum Africanum*, which is written in quaint and rather antiquated phraseology, we meet with the phrases *suppetias venire*, *pre-*

*scisci* and *ire*.—*temperi* 'just in time': see note on Aul. 471.

1021. Menaechmus employs the same words as above v. 1007, to express his ignorance of the name of his liberator.

1022. *abeque te esset*—*et tu non esses*. This is very frequent in Plautus. See note on Trin. 632.—For the expression *ad solem occasum* see above v. 487.

1023. *recte* 'justly'—if you wish to do what's right. Comp. v. 985.

1024. Each single word of Menaechmus' question should be pronounced emphatically and with a kind of pause after it. He is greatly surprised at the request and says, 'what, I am to bestow on you your free-

néc meus servos úmquam tale fécit quale tú mihi.

MES. sine igitur, si tuóum negas mod' ésse, abire liberum.

ME. meá quidem hercle caúsa liber ésto atque ito quó voles.

1030 MES. némpe iubes? ME. iubeo hercle, si quid imperist in tó mihi.

MES. sálve, mi patróno. quom tu liberas me sério, gaúdeo. ME. credo hercle vero. MES. áád, patrone, to óbsacro,

né minus nunc imperes mihi, quám quom tuos servós fui.

ápod ted habitabo ét, quando ibis, úna tecum ibó domum.

mss., *med* Bothe. 1026. *me* mss., *med* Bothe. 1028. *sic sine* mss., *sic* om. Brix. *sic sine igitur, si esse tuum negas me, abire liberum* R. 1031. *me serio* Balbach, *messenio* mss. 1032. *vero* Balbach, *vobis* mss. 1033. *nunc* om. mss., added by R. 1034. *ted* Guyet,

dom?'—*verum* 'yes' or 'indeed'; comp. Ter. Haut. 1013. Ad. 543. Andr. 760. Eun. 847. It is, properly speaking, a sentence by itself, like *ridiculum*, *malum* and other *nouter* adjectives of the same kind.

1026. Messenio thinks that his master is trying to elude his request by some joke and therefore says *non taces?* (appropriately translated by Warner 'can you say so?').

1027. *meus servos* 'a servant of mine'.

1029. *mea quidem causa* 'quantum quidem ad me attinet, *mea* causa'. LAMB.

1030. *iubere* is a very expressive word, often used in a legal and political sense (*populus iubet*). Messenio says 'Is this then your express desire?'—in *te* 'over you'. Comp. Mil. gl. iii 1, 17 *facile est imperium in*

*bonos*.

1031. After the manumission Menaechmus is no longer Messenio's *crus*, but his *patrónus*.

1032. *gaudeo* 'I am much obliged'. A dependent sentence is after this verb generally introduced in Plautus by *quom*, not by *quod*. Comp. Truc. ii 4, 83 *quom bene provenisti*, *gaudeo*, ib. ii 6, 85 *quom tu recte provenisti quomque es aucta liberis*, *Gratulor*, *quom mihi tibique magnam fecisti decus*.

Menaechmus' reply *credo hercle vero* is somewhat ironical, as he cannot but consider a manumission of a stranger by himself to be utterly void of authority.

1034. *quando ibis*, viz. *domum* 'when you travel home again', to Syracuse.



- 1033 *mane* me: nunc ibo in tabornam, vasa atque argentum tibi referam. rectest obsignatum in vidulo marsuppiū cum viation: id tibi iam huc adferam. ME. adfer strēnuo.
- ME. salvom tibi item, ut mihi dedisti, reddibo: tu hic me mane.
- ME. nimia mira mihi quidem hodie exorta sunt miris modis.
- 1040 [Alii me negant eum esse qui sum atque excludunt foras, alii me esse aiunt qui non sum, ac servos se esse meos volunt] vel ille servom se meum esse aibat, quem ego modo emisit manu.

*te* mss. 1035. *mane* me Acidalius, *minime* mss. 1036. 'sequitur in DCDFZ versus 1044, suo loco itatus: delovit Pylades' R. 1037. *id ego tibi iam huc* R. 1038. *reddibo* mss., *reddibo* Nonius. *tu* om. mss., added by R. 1039. *nimium* R. against the mss. 1040 sq. rejected by P. Langen Philol. xxx 424 sqq. 1042. *vel ille qui se petere argentum ait, quem ego modo emisit manu* R. (*vel ille qui se petere modo argentum modo qui servum se meum esse aibat*

1035. For the proceody of *manē* comp. Introd. to Aul. p. 25 sq.—If we had to deal with a prose writer or even with a more artistic poet, we should, perhaps, be inclined to insert *ut* after *argentum*. But the conversational language of the Plautine comedies is fond of placing short coordinated sentences in close continuity.

1036. *obsignatum* 'signo seu anulo ceras impresso clausum, obsignabantur hoc modo non modo tabellae, sed etiam lagena, cistellae, viduli, cellae et similia'. LUNA.

1038. *reddibo* = *reddam* is attested in the present passage by Nonius p. 478, who quotes

the same future from Cas. 141. It occurs also in a fragment of the *Vidularia* preserved by Priscian vi 52, p. 224, H. See Kühner, Ausf. Gr. i. p. 480.

1039. *nimia mira* 'very strange things'. In this phrase *mirum* is treated as a substantive. Comp. Amph. ii 1, 69. v 1, 53. *tanta mira* occurs Cas. iii 5, 5. Amph. v 1, 5.

1040, 41 should be rejected as an interpolation or rather as a dittographia of v. 1042 and 1046.

1042. *vel servos* to introduce an illustration of the preceding observation. Comp. above, v. 575.

- is ait se mihi allaturum cum argento marsuppiū. id si attulerit, dicam ut a meo abeat liber quod volet.
- 1045 *no* tum, quando sanus factus sit, a me argentum petat.
- oecer et medicus me insuniro aiebant. quid sit, mira sunt.
- haec nihilo esse mihi videntur scitius quam somnia. nunc ibo intro ad hanc meretricem, quamquam suscenset mihi:
- si possum exorare, ut pallam reddat, quam referam domum.

# MENAECHMVS II. MESSENIO.

- 1050 ME. mēn hodie usquam convenisse te, aúda, audea dicere, postquam advorsum mi imperavi ut huc venires? ME. quin modo

*quem ego modo emisit manu* R. 1043. *in* quod ait se mi allaturum R., but *quod* is not in the mss. 1044. *me habuit* R., emended by Bothe. 1045. *ne* tum Lambinus, *nequid* R. 1046. *aiebant* Camerarius, *dicebant* mss. 1047. *oecius* R. (comp. Gellius xviii 2, and

1048. *marsuppiū* cum argento 'a pouch containing money'. We should join the words in the same manner v. 1036 sq.

1046. *ait* appears here in its original long quantity; see Introd. to Aul. p. 17.—*petat* = *repetat*.

1046. *mira* sunt 'it is a cause of wonder'. For the expression comp. our note on Trin. 861.

1047. *scitius* seems to be the genuine spelling, not *scivus*. Menaechmus says 'all this seems to me to be nothing less than a dream'.

1048. *suscensere* is the genuine form of this verb, not *suscensere*. (Sube was an old

form of the preposition *sub*, just as there is *ab* and *abs*, *e*, *ex* and *ex* = *ex*. *suscensere* is therefore instead of *subcensere*.)

1049. *quam* = *ut* *eam*. Act V. Sc. viii. Menaechmus of Syracuse meets Messenio on the road and now comes back with him. He is angry with Messenio for not coming to him; Messenio expresses great surprise, supposing him to be the person he had just rescued and from whom he had received his freedom.

1050. *audea* 'you have the impudence'.

1051. *nequam postquam*, 'ever since the time when—'.



eripui, homines quom forebant te sublimem quat tuor,  
apud haec aedia. tu clamabas deum *(fidei)* atquo  
hominum omnium,  
quom ego accurro teque eripio vi pugnando, ingratia.

- 1053 Ob eam rem, quia te servavi, me amisi liberum.  
quom argentum dixi me potero et vasa, tu quantum  
potest  
praecurristi obviam, ut quae fecisti, infitis eas.  
ME. liberum ego te iussi abire? MES. curto. ME.  
quin certissimumst,  
mepte potius fieri servom, quam te umquam emit-  
tam manu. 10

MENAECIHEI I. MESSENIO. MENAECIHEI II.

- 1060 ME. I. sultis per oculos iurare, nihilo hercle ea causam  
magis V 9.

our crit. note on Trin. 130), see us R, actus C. 1052. quom R.,  
quia mas, sublimen R, R., suplimen C. 1051. vi Camerarius,  
et in mas. 1056. cui mas., quia Saracenus. 1060. sultis R., et

1053. clamabas = magna voce  
implorabas.

1054. The historical present  
is frequently found in Plautus  
after quom, instead of the per-  
fect.—*ingratia* (the Plautine  
form—he never uses *ingratis*)  
‘significant hoc loco, infitis illi  
qui te sublimem forebant’.  
LAMA.

1055. *amittere* is repeatedly  
used by Plautus in the sense of  
*dimittere*. Comp. *iussi abire*  
v. 1058.

1056. The present infinitive  
*me petere* is used in the sense  
of the future—a usage not at  
all uncommon in the easy and  
somewhat negligent style of  
Latin comedy.

1057. Instead of *quae fecisti*

we should, perhaps, rather ex-  
pect *quae dixeras*. But the ex-  
pression in the text has the  
same sense as *facta tua*.

1059. The accusative *mepte*  
seems to appear only here. For  
the other formations of this  
kind see Kühner, *Aust. G.* i p.  
383.

ACT V. SC. IX. Menaechmus  
of Epidamnus comes out of Ero-  
tium's house. Messenio sees  
him, and greatly surprised at  
the sudden appearance of the  
two Menaechi, he succeeds at  
length in establishing that these  
two men are twin brothers, and  
that the long-lost brother has  
been found by his master. The  
twin brothers mutually recog-  
nise each other, and Messenio,

faciatis ut ego hodie abutulerim pallam et spinter,  
pessumae.

MES. di immortales, quid ego video? ME. II. quid  
vides? MES. speculum tuom.

ME. II. quid negotiast? MES. tuast imago: tam con-  
similiast quam potest.

ME. II. pol profecto haud est dissimilis, meam quom  
formam nescito.

- 1063 ME. I. o adulescens, salvo qui me servavisti, quia-  
quis ea.

MES. adulescens, quae eo hercle, eloquero tuom mihi  
nomen, nisi piget.

ME. I. non edepol ita promeruisti de me, ut piget  
quod velis

eloqui. nihilst Menaechio nomen. ME. II. immo  
edepol mihi.

ME. I. Scionus sum Syracusanus. ME. II. eadem  
urbs et patriast mihi. 10

- 1070 ME. I. quid ego ex te audio? ME. II. hoc quod res  
est. MES. novi equidem hunc: erus est meus.

*vollis* mas. 1062. *pro di* mas., *pro om.* R. 1064. *quom* Aoidallus,  
*quam* mas. 1066. *loquere* mas., emended by Fleckelien. 1067.  
*me depolita* Tb, *edepol ita* Ba, Camerarius. 1068. *eloqui* om. mas.,  
added by Fleckelien, R. 1069. *ea domus et patria est* mas.,

in recompence for being instru-  
mental in the discovery, re-  
ceives his freedom from his  
real master.

1060. *sultis* = *et tollis*, just  
as *sis* = *et vis*. ‘per oculos iu-  
raro dixit, quia nihil fore aut  
oculis carius...alloquitur Ero-  
tium et eius ancillam Menaechi-  
mus surreptus: cui assevera-  
bant atque adeo iurabant illae  
se pallam et spinter dedisse, ut  
ea curaret reconducenda’.  
LAMA.

1065. Comp. v. 1007 and  
1021.

1067 sq. ‘You have so well  
deserved of me, that I must  
needs at once comply with your  
request’.

1069. *urbs* refers to Syra-  
cuse, *patria* to Sicily. (See  
crit. note.)

1070. *hoc quod res est* ‘no-  
thing but the simple truth’.—  
In the following speech of Mes-  
senio's, the demonstrative pro-  
nouns are always explained by  
an accompanying gesture. Mes-  
senio, however, mistakes Me-  
naechmus of Epidamnus for  
his master.



ego quidem huius servos sum, sed meo caso huius credidi.

hunc censebam te caso: huic etiam exhibui negotium.

quae so ignoscas, si quid stulto dixi atquo imprudens tibi.

1073 ME. II. delirare mihi videtur. non commemorasti semul te hodie mecum exire ex navi? MES. enim vero acquom postulas.

tu eras es: tu servum quaero. tu salvato: tu valo.

hunc ego caso aio Menaechemum. ME. I. at ego me.

ME. II. quao hanc fabulast?

tu's Menaechemus? ME. I. me caso dico, Moscho prognatum patre.

ME. II. tun meo patre's prognatus? ME. I. immo equidem, adulescens, meo.

1080 tuom tibi nequo occupare nequo praeipero postulo.

MES. di immortales, spem insperatam dato mihi, quam suspicor.

emended by Bücheler. *eadem pol patriant mihi* R. 1071. *me mas.*, *meo* Pareus. *sed huius me caso* R. 1072. *ego hunc mas.*, *ego oia.* R. We should perhaps insert *hic* after *etiam*. 1070. *tun ameo* R., emended by Pylaeus. 1080. *tuum tibi ego* R. against the *mas.* 1081. *quam insperatam spem datis mi*, *ut suspicor* R. against the

1072. *exhibui negotium*, *epdy-*  
*para saptozer*, by asking him  
for my freedom.

1073. *stulte atque imprudens*  
*= per stultitiam atque impru-*  
*dentiam*. In a more polished  
style we should either have to  
say *stultus atque imprudens*, or  
*stulte atque imprudenter*.

1074. We should join *semul*  
*meum* 'together with me'.

1075. *acquom postulas* 'you  
raise a just demand' in saying  
that I ought to remember our  
joint arrival in this town.

1076. The words *tu eras es*  
are addressed to Menaechemus

of Syracuse, and those which  
follow to Menaechemus of Epi-  
damna. Menenio means 'if  
you wish to have a servant, you  
must try to find one—as I am  
no servant of yours'.

1077. *fabula* 'talk'.

1081. *datis* 'grant', a sense  
it often bears in prayers and  
invocations.—*spes* should be  
understood very emphatically  
so as to mean 'the fulfilment  
of the hope'.—*quam suspicor* =  
*qualem hanc esse suspicor* 'such  
as I think this will prove'. Brix  
compares Rud. iv 4, 47 *et qui-*  
*dem hic lenonis ciuit viduus*,

nam nisi me animus fallit, hi sunt gemini germani duo:

nam et patriam et patrem commemorant priter qui fuerint sibi.

sevocabo erum. Menaechemo. ME. AMO. quid vis?

MES. non ambo volo,

1083 sed erum: uter vostrumst advectus mecum navi?

ME. I. non ego.

ME. II. at ego. MES. to volo igitur, huc concede.

ME. II. concessi. quid est?

MES. illic homo aut est sucophanta aut geminus est frater tuos.

nam hominem hominis similiorem nunquam vidi ego alterum,

nequo aqua aquae nequo lactos lactis, mihi crede, usquam similis,

1090 quam hic tuist tuquo huius autem; posto eandem patriam ac patrem

memorat. molius uos adire atquo hunc percon-  
tior.

*mas.* 1083. *patrem et matrem mas.*, emended by Lipsius. 1085. *sed uter vostrumst* R. but *vostrum est* the *mas.*, emended by Bergk in the Halle program 1858—59 p. viii. 1087. *est om. mas.*, added by R. 1088. *nam ego hominem and vidi alterum mas.*, corrected by Bothe. *homini mas.*, emended by Wessenhof. 1089. *lacti mas.*, emended by R. *crede mihi mas.*, transposed by Idngo. *similius* R. against the *mas.* 1090. *postea mas.*, emended by R.

*quem suspicor*, and Ter. Hant. iv 1, 1 *nisi me animus fallit*, his *profectus anulus quem ego suspicor*.

1084. *non ambo* 'not both at once'.

1088. *similis* and its compounds always govern the genitive in archaic Latin. See the excellent discussion of this point by Ritschl, Opusc. ii 570 sqq.

1090. Plautus uses the nom. *lacte* in the present place, Mil.

gl. ii 2, 85, and Bacch. v 2, 16. He never uses *lac*.—The expression was proverbial, as appears from the passages just quoted.

1090. *autem* 'on the other hand'; comp. above v. 777.—For *postea* see on v. 839. It introduces a second argument, like *τετα* in Greek.—*eandem* is disyllabic, by way of synizesis.

1091. *molius*, *επιεικ* Ter. 'it is advisable'.





- ME. II. hercle qui tu me admonuisti recte et habeo gratiam.  
perge operam dare, opsecro hercle. liber esto, si invenis  
hunc meum fratrem esse. ME. spero. ME. II. et ego idem spero fore.  
1093 ME. quid ais tu? Menaechmum opinor te vocari dixeras.  
ME. I. ita vero. ME. huic item Menaechmo nomen est. in Sicilia  
te Suracusis natum esse dixisti: hic natust ibi.  
Moschum tibi patrem fuisse dixisti: huic itidem fuit.  
nunc operam potestis ambo mihi dare et vobis simul.  
1100 ME. I. promeruisti ut ne quid ores, quod velis quin impetres.  
tam quasi me emeris argento, liber servibo tibi.

1092. *quin* B. against the *mas*. 1095. *agis* B, *ais* D. 1098. *dixit*. *BeC*, *dixisti* Bb, *dixisti* Guyet. 1101. *tamquasi* BCDa, *tamquam* ei DdFE, B. *emeris* me Pyladen, *me emeris* *mas*. 1102. *inventurus*

1092. In *hercle* qui we notice the same employment of the ablative of the indefinite pronoun in an asseverative sense as in *edepoi* qui. See also our notes on Aul. 346 and Trin. 464.

1095. In saying *quid ais tu*, Menaechmo turns to Menaechmus of Epidamnus and begins his cross-examination.

1096. *ita vero* (*dixeram*) 'yes, indeed'. Comp. v. 1108.

1099. *operam dare* *alleni* means both 'to listen attentively to some one' and 'to be active in the interest of some person'. Both senses are combined in the present passage.

1100. The construction is

*promeruisti* ('you have so well deserved of me') *ne quid ores* (*quid impetres* (id) *quod velis* ('that you can never ask me for anything without having your wish granted by me').

1101. We observe the same construction as here in a line of Terence, Ad. 584, *tam placidum quasi ovem reddo*, where see our note. It is evident that the derivation of *quasi* from *quam* et may still be traced in these passages.—*liber* 'though free' I will consider myself your slave. *servibo* is one of the archaic futures of the fourth conjugation, so common in Plautus.

- ME. spes mihi est, vos inventurum fratres germanos duos  
geminos, una matre natos et patre uno uno die.  
ME. I. nostra memoras. utinam efficere, quod pollicitus es, possies.  
1105 ME. possum. sed nunc agite, uterque id, quod rogabo, dicite.  
ME. I. ubi lubet, roga: respondebo, nil reticebo quod sciam.  
ME. est tibi nomen Menaechmo? ME. I. sciteor.  
ME. est itidem tibi?  
ME. II. est. ME. patrem fuisse Moschum tibi ais?  
ME. I. ita vero. ME. II. et mihi.  
ME. esne tu Suracusanus? ME. I. certo. ME. quid tu? ME. II. quippini?  
1110 ME. optime usque adhuc conveniunt signa. porro operam date.  
quid longissimè meministi, dic mihi, in patria tua?  
ME. I. cum patre ut abii Tarentum ad mercatum, postea  
inter homines me decurrere a patre atque inde avehi.  
ME. II. Iuppiter supreme, serva me. ME. quid clamas? quin taces?

*mas*, emended by Lambinus. 1104. *possis* *mas*, corrected by Camerarius. 1107. *etne* B. twice against the *mas*. 1112. *habitarem*. *tum* B, *apit* *arentum* C, *abii* *tarentum* D. 1113. *med*

1102. In prose: *me vos inventurum esse*.

1106. For the syntax of *uterque dicite* we may refer to our note on v. 779.

1106. For *roga* comp. our Introd. to Aul. p. 24.—*sciam* is the future, not the subj.

1109. *certo* 'undoubtedly'. *quippini* 'how should I not'—*scilicet* ('of course') which is ascribed as a gloss in the *ms. B*.

1111. *longissimè* 'as far

back as possible'.

1112. *postea* is, properly speaking, unnecessary, but Plautus often commences an apodosis with it. We may compare *επειτα* in Greek after a participle (here e.g. *νομιθεὶς εἰς Τάραντα μὲν τὸ πρῶτον* 'επειτ' αὖτ' ἐπὶ ἀνελκυσθῆναι ἀν' αὐτὸν καὶ ἀνελκυσθῆναι ἐν τῷ πρῶτῳ').

1114. *quin taces* 'won't you be silent?'—rather a command than an interrogation.



1113 quôt eras annos gnâtus quom *olim* tē pater a patria  
āvehit?

ME. I. séptuennis: nām tum dentes mīhi cadebant  
prīmulum,

nēque patrem postillac umquam vīdi. MES. quid?  
vos tūm patri

filii quôt erātis? ME. I. ut nunc mǎxume memini,  
duo.

MES. ūter eratis, tūn an illo, māior? ME. I. aeque  
ambō parez.

1120 MES. qui id potest? ME. I. gemini āmbo erāmus.  
ME. II. dī mo servatūm volunt.

MES. si interpellas, ēgo tacebo. ME. II. pōtius taceo.  
MES. dīc mīhi:

ūno nomine āmbo eratis? ME. I. mīnimo: nam mīhi  
hōc erat,

quōd nunc est, Menaechmo, illum *autem* tūm voca-  
bant Sósiclem.

ME. II. signa adgnovi: cōtineri quā comploctar  
nōn quco.

1123 mī germano gémīno frater, sálveto: ego sum Sósiclea.

ME. I. quō modo igitur pōst Menaechmo nōmen est  
factūm tibi?

*aberrare* Bücheler (comp. prol. 81). 1115. *tum quom pater a patria te arrehit* Fleckeisen and R.; instead of transposing *te*, I have added *olim*. In his N. Pl. Exa. 1 p. 64, R. preferred *quōm te pater a patriā avehit*, and so Briz. 1117. *postillac umquam* R., the mss. in inverse order. 1118. *ut erratis* Ita. 1123. *autem* om. mss., added by Müller Nachtr. p. 130, at *illum* Fleckeisen, *illum* R. 1125. *salve* mss., R. emended by Fleckeisen. 1127. 8.

1116. Compare v. 24 in the prologue.—Lambinus quotes Pliny, Macrobius, and Consortinus in support of the fact that children change their teeth when about seven years of age!

1117. *quid?* continues the investigation.

1118. *ut nunc maxime memini* at 'to the best of my present recollection'.

1119. For *uter eratis* comp. v. 779 above.—*parro*, sc. *natu*, both of the same age.

1120. *qui id potest* 'how is that possible?'

ME. II. pōstquam ad nos renūntiatumst te \* \*  
\* \* \* \* \* et patrem esse mōrtuom,

āvos noster mutāvit: quod tibi nōmen est, fēcīt mīhi.

1130 ME. I. crēdo ita esse fāctum ut dicis. sēd mi hoc  
respondē. ME. II. roga.

ME. I. quid erat nomen nōstrae matri? ME. II.  
Teūximarchae. ME. I. cōnvenit.

ō salve, insperāte, multis ānnis post quem cōspicor,  
frāter. ME. II. et tu, quē ego multis mīseriis,

labōribus  
ūsq̄ue adhuc quacēvi quemquo ego ēsso inventum  
gaūdeo.

1135 MES. hōc erat, quod hāc tē meretrix huius vocabat  
nōmine:

hūnc censebat tē esse, erodo, quōm vocat te ad  
prāndium.

ME. I. nāmque edopol mi hic hōdio iussi prāndium  
adparārier

clām meam uxorom: quōl *quam* pallam sūrrupui  
dudūm domo,

'duorum ut puto versuum reliquias in unum hunc conluerunt in libris' R. 1133. *miseria mea*, emended by Bothe; *et miseria* R. 1137. *hic mihi* mss., corrected by Bothe. 1138. *quam* om. mss.,

1127. The original contents of the gap may be guessed from the prologue. We may supply *te esse surruptum et postquam simul comperimus*.

1131. Comp. v. 498 above.

1132. *multis annis post quem conspicor* 'whom I now behold for the first time for many years'. Acridalins compares a fragment of Pacuvius from his *Teucer*, v. 819 Ribbeck: *quam te post multis tunc tempestati-*

1133. The copula *et* is frequently omitted between two nouns in archaic Latin; see our note on Trin. 287.

1135. 'This then was the reason, why' etc. *quod* = *propter quod*, as in numerous other instances. — *huius* should be pronounced as a monosyllable (*huia*).

1136. *venit* is the historical present after *quam*.

1137. Menacellus of Epidamnus confirms Messenio's conjecture. Hence he begins his speech with *namque*.—Instead of *iussit*, we should rather expect *iussit*; but we have already seen that Plautus is not very careful in observing these differences of tense.



cām dedi huic. ME. II. hanc dīcis, frater, pāllam,  
quam ego habeo *in manu?*

1140 ME. I. quō modo haec ad tē pervenit? ME. II.  
mēretrix, *quae* huc ad prāndium  
me ābduxit, me sibi dedisse aiebat. prandi pērbone,  
pōtavi atque accūbui scortum: pāllam et aurum hoc  
*mihi dedit.*

ME. I. gaudēo odepol, si quid propter mē tibi evenit  
boni:

1143 nām illa quom to ad sē vocalat, mō caso credo  
crēdidit.

MEA. nūmquid me morāro, quin ego liber, ut iustī.  
sion?

ME. I. optumum atque acquissumum orat, frāter:  
fac causā mea.

ME. II. liber esto. ME. I. quōm tu's liber, gaudēo,  
Messēnio.

added by R. 1139. *haucine tu* R. against the mss. *habeo in manu*  
Brix, *habeo mss.*, *fero* R. 1140. *quae* om. mss., added by R.  
1142. *mihi dedit* om. mss., added by Camerarius. 1143. 'apparet  
integrum versum interstiliis huius modi:

quae meo sumptu inberem sibi reconnoctarior' R.

1145. *credo* om. mss., added by Müller Nachtr. p. 116. *memet*

1142. Comp. above, v. 476.  
—For the gap after this line,  
see crit. note.

1145. *credo* is said by way  
of parenthesis, according to the  
general habit of Latin writers.

1146. Messenio addresses  
these words to Menaechmus of  
Epidamnus, who had once be-  
fore presented him with his  
freedom. 'I hope you have no  
objection to my manumission'.  
—*iusti* = *iustitii*; comp. v. 1080.

1148. It has been pointed  
out that as yet no mention had

been made in this scene of  
Messenio's name, and that it is  
therefore rather strange that  
Menaechmus of Epidamnus  
should all of a sudden address  
him by his name. This is  
either due to a certain negli-  
gence on the part of the poet,  
or we should assume that the  
scribes have skipped some line  
in which the name was pre-  
viously mentioned.—The words  
*quom tu liber es, gaudeo* form  
the usual congratulation when a  
slave obtains his freedom.

MEA. scīl moliores opus auspicio, ut liber perpetuo  
sien.

1150 ME. II. quōniam haec evenērunt nobis, frāter, ex  
sentētia,

in patriam redeāmus ambo. ME. I. frāter, faciam  
ut tū volēs.

auctionem hic faciā et vendam quidquid est. nunc  
interim

eamus intro, frāter. ME. II. fiat. MEA. scītin quid  
ego vōs rogo?

1153 ME. I. quid? MEA. praconium mi ut dotis. ME. I. >  
dābitur. MEA. ergō nūnciam  
vis conclamari auctionem fore? ME. I. equidem die  
septimi.

*esse credidit* R. 1150. 'aliquid responsum esse Messenio  
prorsus credibile est' R. 1151. *frater nostra ex mss.*, *frater nobis*  
*ex Camerarius, nobis, frater, ex* R. 1152. *in om. R* (not the  
other mss.). 1155. *PRACONIMUM MIHI UT DOTIS A, CDF, mihi*  
*praeconium videtis Ita (ut dotis Bb), praconium ut mihi dotis Z,*  
Brix. 1156. *equidem* Bergh, *quidem* mss., *quo die* Lambinus, R.

1149. 'Allegoria est per  
quam significat praeter liber-  
tatem opus esse praeterea cibo.  
proinde ac si dicat: libertas est  
illa quidem res magnopere ex-  
petenda et magni aestimanda,  
sed nisi tu dominus mihi servo  
cum libertate aliquid prae manu  
dederis, hoc auspiciū parum  
lactum est, denuo redauspican-  
dum est'. LAMB., who quotes  
analogous instances from Plau-  
tus' Epidicus v. 2, 62, and  
Terence's Adolphus v. 9, 22 sqq.  
1154. *eamus* should be pro-  
nounced in two syllables by  
way of synizesis.

1155. Messenio suggests that  
there is at once 'a job' for  
him; they are to make him  
their 'praeco' for the projected

auction.—*nunciam* (always tri-  
syllable in Plautus; see our note  
on Trin. 3) 'directly, at once'.

1156. *equidem* sc. *velo*: 'I  
for my part wish it to take place  
on the seventh day from now'.

—For the phrase *die septimi*  
(in which *septimi* is an ablative,  
like *qui = quo*) we may compare  
Cicero x 24 who says 'die  
quarto' et 'die quinto' quod  
Graeci eis veraprimum eis veraprimum  
dicunt, ad eruditissimum quo-  
que dici audio, et qui aliter  
dicit, pro rudis atque indoctus  
despicitur. Sed Marci Tullii  
actas ac supra eam non opinor,  
ita dixerunt: 'diequinto' enim  
et 'diequinto' pro adverbio co-  
pulate dictum est, secunda in eo  
syllaba corrupta. He then states



Mēs. auctio fiet Menaechmi māne sane septimi. et  
venībunt servi, supellex, fundi et aedes. omnia  
venībunt, quiqui licebunt, praesenti pecunia.

1160 venībit uxor quoque etiam, si quis emptor venerit.  
[vix credo auctiōne tota capiēt quinquagēnsia.]

1158. *fundi aedes man., aedes, fundi* B. after Lingo, *aedes fundis* Bücheler Lat. Decl. p. 18, R. Opusc. II 650 n.; *fundi et aedes* Müller Proa. p. 682 and Bergk Beitr. I p. 102, and so Brix. 1160. *et uxor quoque etiam venībit* B. after Guyet. 1161. rejected by

that the emperor Augustus employed these expressions in his correspondence, and quotes other instances from Pomponius, the historian Caelius, and Cato the Elder. He adds *alia idem multa hoc genus varie dixerunt: 'die pristini' quoque eodem modo dicebatur... quod vulgo pridie dicitur, converso compositionis ordine quasi 'pristino die', atque item simili figura 'die crastini' dicebatur, id erat 'crastino die.' sacerdotes quoque populi Romani cum conducunt in diem tertium 'diem perendini' dicunt, sed ut plerique 'die pristini', ita M. Cato in oratione contra Furium 'die proximi' dixit. We may add that the same formation of the ablative has left its traces in the adverbs *quotidie* = *quoto die* and *postridie* = *postero die*. In Plautus we find also *die septimi* Pers. II 3, 8, *die crastini* Most. IV 1, 26. In their first origin these formations are, no doubt, locatives, and may therefore be classed with *ruri domi huius* etc., but for all practical purposes they may be treated as ablatives of time, like *mane* in the following line. See Kühner, Ausf. Gr. I p. 178 sq., and our note on Aul. 741.*

1157. Messenio winds up the comedy by inviting the spectators to the auction of Menaechmus' goods and chattels.

1159. *quiqui licebunt* 'for whatever price they shall sell, but only for ready money'.

1160. For the prosody of *venībit* see Introd. to Aul. p. 16.—For *quoque etiam* see our note on Trin. 1048. Brix maintains that this is not exactly a tautology or pleonasm, as *quoque* involves comparison ('as well as the other goods') and *etiam* adds emphasis. But we may well ask—would not 'also even' be felt as a pleonasm in English?—*si quis emptor venerit* 'in case any purchaser should be forthcoming'—which is extremely improbable.

1161. In the present line, *quinquagēnsia* is an isolated form instead of *quinquagēns* (i.e. here *quinquagēns centena milia sestertium*). From the adverb *vix* it might be inferred that the sum realized in the auction was a very small one, but for the time of Plautus this would hardly be true. It is, moreover, difficult to see why Messenio should mention the sum total to be realized at the sale. For these reasons, we have

nūnc, spectatōres valetē et nobis clare applaudite. 100

Schwabe, Jahrb. 1872 p. 418 sqq. 1162. *clare dare plaudite* B.

followed Schwabe in rejecting this line as spurious.

1162. The public are requested by Messenio to applaud the play. The same request occurs in very nearly the same

words at the end of all Plautine plays, but is sometimes pronounced by the 'cantor' and sometimes by the actor who speaks last. See my note on Ter. Andr. 990.





# METRA HVIVS FABVLAE HÆCO SVNT.

- v. 1 ad 109 iambici sonarii
- 110 versus e tribus choriambis et cretice compositus
- 111 trochaicus septenarius
- 112 et 113 cretici tetrametri acatalecti
- 114 a et n dactylici trimetri hypocatalecti
- 115 ad 118 cretici tetrametri acatalecti
- 119 trochaicus octonarius
- 120 ad 123 iambici dimetri
- 123 ad 127 trochaici septenarii
- 128 ad 131 iambici octonarii
- 132 ad 225 trochaici septenarii
- 226 ad 350 iambici sonarii
- 351 anapaesticus dimeter acatalectus
- 352 iambicus dimeter acatalectus
- 353 et 354 anapaestici dimetri acatalecti
- 355 paroemiacus
- 356 iambicus sonarius
- 357 anapaesticus tetrameter catalecticus
- 358 anapaesticus dimeter acatalectus
- 359 iambicus octonarius
- 360 paroemiacus
- 361. 2. 3 anapaestici dimetri acatalecti
- 364 anapaesticus monometer acatalectus
- 365 anapaesticus dimeter acatalectus
- 366 paroemiacus
- 367 anapaesticus dimeter acatalectus
- 368 paroemiacus
- 369 ad 465 trochaici septenarii
- 466 ad 570 iambici sonarii
- 571 ad 577 bacchiaci tetrametri
- 578 cretice tetrameter acatalectus
- 579 et 580 bacchiaci trimetri catalectici
- 581 trochaicus dimeter acatalectus
- 582 bacchiacus dimeter acatalectus
- 583 iambicus dimeter acatalectus
- 584 bacchiacus tetrameter
- 585 iambicus octonarius
- 586 versus interpolatus

- 587 bacchiacus tetrameter acatalectus
- 588 ad 591 trochaici octonarii
- 592. 3 trochaici septenarii
- 594 trochaicus octonarius
- 595 trochaicus septenarius
- 596 ad 601 iambici octonarii
- 602. 3 anapaestici septenarii
- 603 ad 700 trochaici septenarii
- 701 ad 752 iambici sonarii
- 753 ad 761 bacchiaci tetrametri acatalecti
- 762. 3 bacchiacus dimeter cum iambica tripodia catalecticis
- 764 cretice dimeter cum trochaica dipodia catalecticis
- 765 trochaicus dimeter
- 766 ad 773 bacchiaci tetrametri acatalecti
- 774 iambicus dimeter catalecticus
- 775 ad 871 trochaici septenarii
- 872 ad 894 iambici sonarii
- 895 ad 905 trochaici septenarii
- 906. 7. 8 bacchiaci tetrametri acatalecti
- 909 bacchiacus tetrameter catalecticus
- 970 bacchiacus tetrameter acatalectus
- 971 bacchiacus tetrameter catalecticus
- 972 a bacchiacus dimeter catalecticus
- 972 n iambicus dimeter
- 973 a bacchiacus dimeter catalecticus
- 973 n iambicus dimeter
- 974 trochaicus dimeter catalecticus
- 975 a trochaica tripodia
- 975 n bacchiacus dimeter acatalectus
- 976 iambicus septenarius
- 977 iambicus sonarius, hoc loco interpolatus
- 978 iambicus septenarius
- 979 iambicus octonarius
- 980 ad 985 iambici septenarii
- 986. 7 iambici octonarii
- 988 ad 994 trochaici septenarii
- 995 ad 1003 iambici octonarii
- 1004 iambicus dimeter
- 1005. 6 iambici octonarii
- 1007 ad 1116 trochaici septenarii.

THE END.



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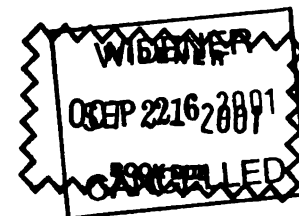
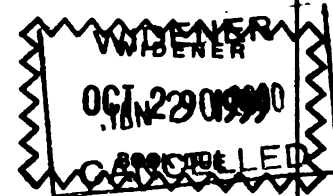


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